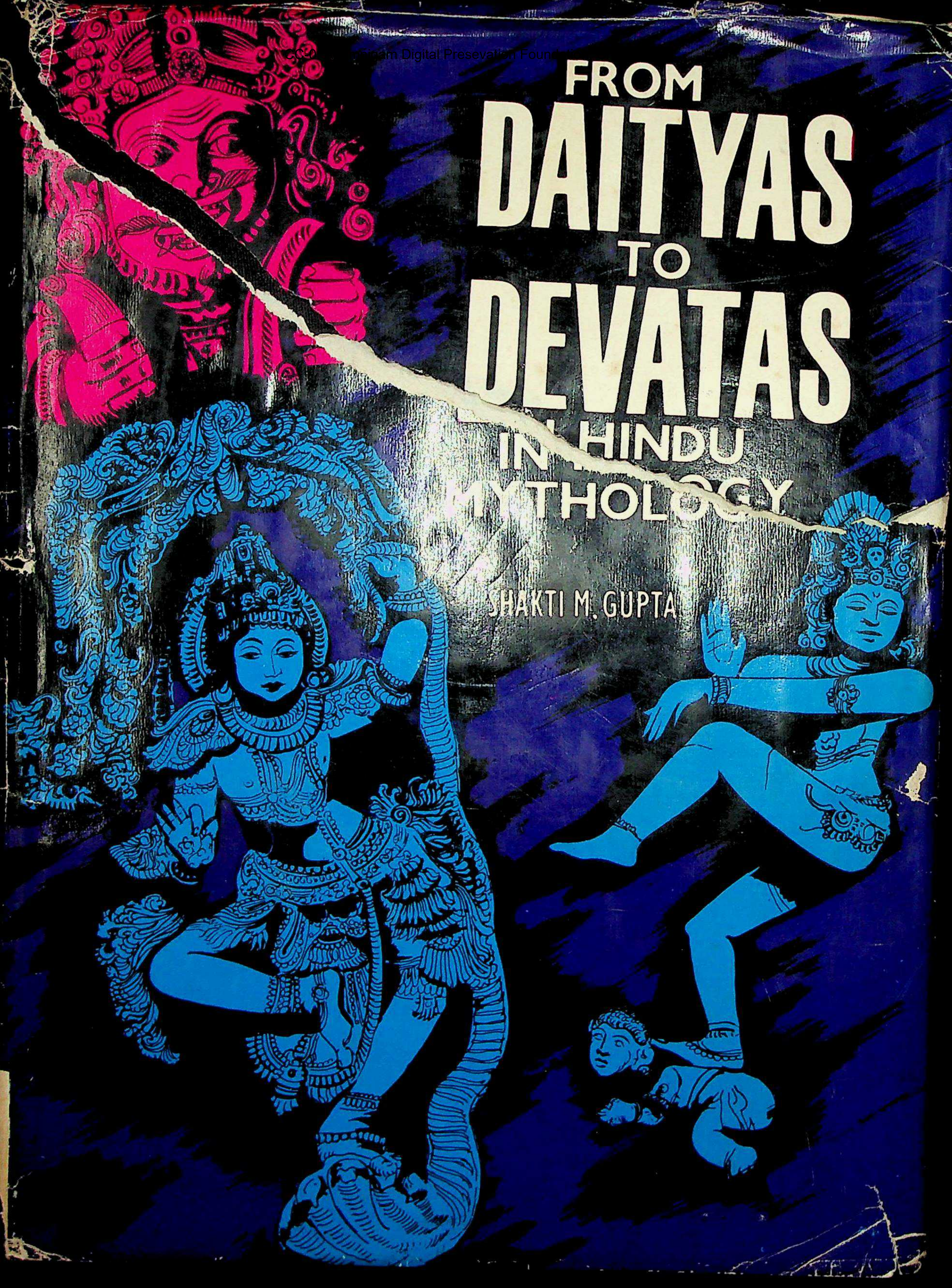

FROM DAITYAS TO DEVATAS IN HINDU MYTHOLOGY

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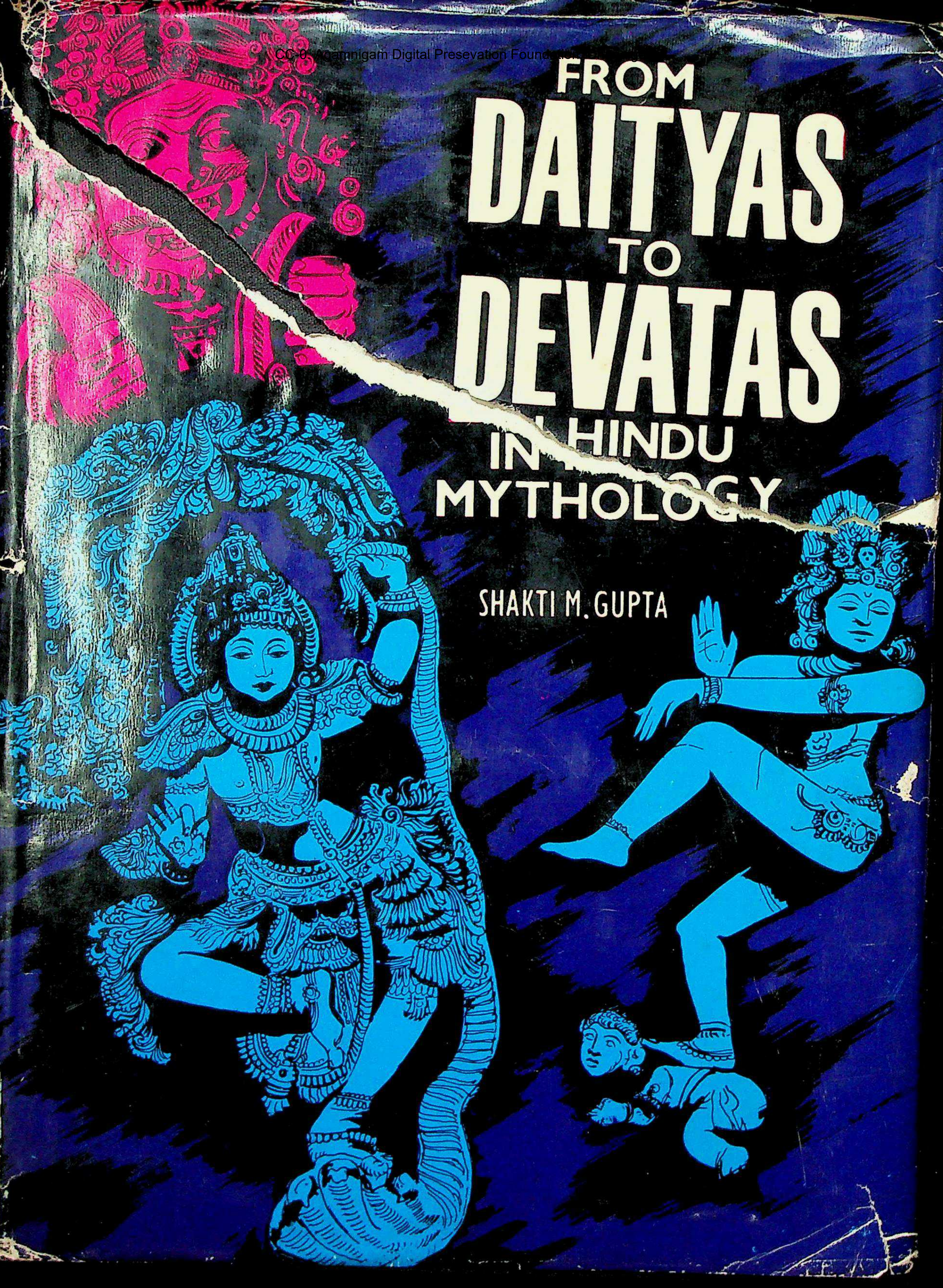

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SHAKTI M. GUPTA

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FOREWORD

I am much delighted to have been asked by the charming and enthusiastic author of this book to write a few words of introduction. The subject-matter is vast, and much, even too much, has been said on Hindu Mythology. Yet I believe a book like this should make its way, serving especially the ever increasing number of visitors to India, the growing community of friends of Indian Art, acquainting them with the background of what may seem to them initially of a marvellous strangeness. The overwhelming variety and the minuteness of details of Indian Art, grown during more than five thousand years of uninterrupted development and difficult to understand even for educated Indians, has been a deeply scrutinized field for studies for generations of scholars, beginning with the commentaries of the ancient sages and continuing nowadays in countless scientific journals and highly specialized books of Indian and foreign scholars. Such articles and books are written for the knowing and initiated. They are generally of little help to the enthusiasts and new friends of India. Even John Dawson's Classical Dictionary of Hindu Mythology, playing an intermediate role for many years, is essentially scientifically-minded and lacks the narrative approach, being neither illustrated, nor illustrative for the beginner.

A new attempt, like the present book, of course utilizes the efforts of the past and no one will find a blame in picking up, what may be called a praiseworthy tradition. Though conservative and constructive, as compared to the jumps and individual extravagancies and originalities of some of the European and American writers, such tendencies by themselves are a key to the understanding of Indian Art, which follows a broad road of quality and beauty, and stability of contents, rather than getting tired of what seems to be repetitious, or being ashamed of taking counsel and advice by the elders.

Of all countries in the world India offers a fascinating picture of the amalgamation of tradition and modernism, because its arts, literature and scientific scholarship have maintained an unparalleled length of unbroken development, strong and resistant enough to face the problem of modernization, which in itself is a general problem, applicable to each and every country in the world. Modernization in our time implies the necessity for vast changes in many respects, deriving from different cultural and technological roots, but today transmitted through the most advanced centres of economy and industry on a worldwide basis. The unique position of India, therefore, derives from her cultural background. This has to be studied and understood to estimate and evaluate contemporary events and plans for the future.

Mythology may seem to most Europeans a subject of no vital interest, almost completely out of the way from daily life as it surrounds us. On second consideration, however, even in our own lives much more mythology appears and is still effective, than we are aware of. India's contemporary culture by its unparalleled continuous growth has preserved numerous details originating in the dim past, neither ridiculed or questioned by modern society, but just taken for granted and of natural necessity. Mythological tales are brought by their parents to most Indian children, at least in their general features, but they tend to fade away in detail. Observations in this direction are made difficult because of the inequality of development in large cities, towns and villages, in areas of greater economical importance and backward valleys, in conservative Hindu society, and even the remains of many islands of tribal survival. With all such differences and inequalities the interconnecting purpose of Indian mythology has been even greater and deeper. In literature and figurative art, in all fields of folk creation the particular Indian aspect of diversity in unity may be observed: of diversity, that makes Indian culture so rich and attractive, and of the unity of unmistakable and impressive Indian identity.

Viewed against this background of a long history and a vast regional variety, it becomes obvious, that mythology holds a key function in regard to Indian unity and general identity. And it should be even more obvious, that such unity does not rest in the details of particular and minute identification of all the details of mythology, but rather in its general aspect, in precisely such features as have

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been accepted from generation to generation, crossing time and space, social barriers and territorial obstacles alike. Even without entering the difficult field of determining the origin and the particular character of mythology we may base observations on some indisputable and obviously characteristic qualities.

We may call this the thesis of the historical determination of mythology within the frame of Indian cultural development. Whatever is told about gods and heroes is told by humans and conveys in principle human-like behaviour of a socially divided society. As against the known background of Indian history, Indian mythology thus reflects Indian history, beginning with the highly civilised societies of the North-West round about five thousand years ago. Pre-Aryan and Aryan civilizations both of a high development, both contributing to Indian mythology, thus present a majority of images and symbols of tolerance and ambiguity of greatest flexibility and meant to survive all contradictions of Indian reality. This flexibility has often been tested in Indian history, by Greek and Persian, Mongolian and Arabian invaders. It has proved to be elastic enough to reduce and finally stop each of these onslaughts, and not only to preserve its own identity, but even to absorb all foreign influences. In this perspective, the period of European colonial domination is but an episode of similar type. Indian history of the future will prove, I am sure, that, however great the humiliation and damages, nothing of the uniqueness and qualities of Indian culture has been destroyed completely.

Indian Art has often been called a mystery to foreign eyes, a hidden secret, disclosing itself only to the initiated, to the knowing. This is certainly wrong, at least as a basic thesis, if it refers to art. For all art is human and understandable, or it is not art. All true art over-shadows its own subject-matter conveying lasting and commonly understood human values in an aesthetic rendering. To recognize the beauty of Indian Art one need not be a Hindu religionist, a Buddhist or a Moslem. We all should be able to appreciate such works of art even in a museum, not knowing from where they derive and what particular names are given to the figures and scenery represented. But all this does of course not exclude, that a knowledge of the contents of a work of art would be highly desirable for the onlooker. The more he understands about the contents, the more he will know about the cultural history of this particular country. Stressing the thesis, that all true art is universal and human, we have to be aware of the fact, that each individual piece of art conveys more than merely its own aesthetic beauty. It has been created by man or woman at a certain time, within a certain cultural surrounding and under a certain social aspect, all this being fixed by the personality of the creator of art, by his personal social and historical background. Thus, knowledge of Indian mythology, of Indian gods and heroes will contribute to a deeper understanding and fuller appreciation of a particular piece of art, setting the frame for its place and object within the historical extensions of Indian art and literature during so many centuries of development.

The book, here presented, should largely help to make terms and figures of Indian antiquity more familiar and more attractive, folkloristic and mythological backgrounds, derived from so many literary sources, softening and broadening the approach towards Indian Art even to the uninitiated. Personally, I am sure, that this book will serve this purpose as a welcome contribution towards mutual understanding and as an up-to-date guide book for the appreciation of Indian mythology.

PROFESSOR DR. HEINZ MODE
Martin-Luther University, Halle/Saale
German Democratic Republic

PREFACE

The mythological characters in Hindu mythology are innumerable and I have deliberately omitted to mention those that do not play any part in mythology such as the names of all the hundred sons of Dhṛtarāśtra, the 16,108 wives of Kṛśṇa, the innumerable vānar chiefs, the three crore (30-million) Apsarās, 180,000 sons of Kṛśṇa, etc., and have mentioned only those that have either an important relationship with other characters or play an important part themselves.

Another point to note is that sometimes the myths overlap or the stories are told with slight variations in different texts. For instance Kushaḍhwaja was killed by Shaṁbhu in one of the stories as he refused to marry his daughter Veḍavaṭi to the latter. According to another version of the same story, he was killed by Rāvaṇa for the same reason. Similarly the stories connected with the birth of Skaṅḍa or Kārṭṭikeya differ in detail.

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KEY TO TRANSLITERATION

अ	A	a	ण	Ṇ	ṇ
आ	Ā	ā	त	Ṭ	ṭ
इ	I	i	थ	ṬH	ṭh
ई	Ī	ī	द	Ḍ	ḍ
उ	U	u	ध	ḌH	ḍh
ऊ	Ū	ū	न	N	n
ए	E	e	प	P	p
ऐ	AI	ai	फ	PH	ph
ओ	O	o	ब	B	b
औ	OU	ou	भ	BH	bh
अं	AM/AṄ	am/aṅ	म	M	m
क	K	k	य	Y	y
ख	KH	kh	र	R	r
ग	G	g	ल	L	l
घ	GH	gh	व	V	v
ङ	AṄ	aṅ	श	SH	sh
च	C	c	ष	Ś	ś
छ	CH	ch	स	S	s
ज	J	j	ह	H	h
झ	JH	jh	ळ	L	l
ट	T	t	क्ष	KSH	ksh
ठ	TH	th	ज्ञ	JÑ	jñ
ड	D	d	ऋ	Ṛ	r
ढ	DH	dh			

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A

ABHĀSWARĀS: a class of deities, 64 in number, ruling over the spiritual and physical enlightenments. The main twelve are: Ātmas (soul) Jñāṭa (knower), Ḍama (restraint), Ḍāṅṭa (patience), Shāṅṭi (peace), Jñāna (knowledge), Sama (tranquility), Ṭāpas (penance), Kāma (lust), Kroḍha (anger), Moḍa (intoxication), Moha (delusion).

ABHIMĀNĪ: considered as the eldest son of Brahmā; also called Agnī; had three sons by his wife Swāhā, called Pāvaka, Pavamāna and Shucī. Among them they had forty-five sons and counting the grandfather Agni, they total forty-nine which constitute the fortynine sacred fires. (see Agni).

ABHIMANYU: (*i*) an incarnation of Varcas, mythical son of Soma; (*ii*) son of Arjuna, the Pāṅdava prince by his wife Subhaḍrā; fought valiantly in the battle of Kurukshetra and died fighting against heavy odds on the 13th day of the battle; killed by Ḍuhshāsanā's son and entered Soma after his death. His son Parikshiṭ by his wife Uṭṭarā, daughter of the king of Virāta, succeeded him to the throne of Hasṭināpura.

ABHIRŪPA: (*i*) pleasing, handsome and beautiful; (*ii*) an epithet of Shiva, Viśṇu and Kāmaḍeva.

A-BHU: unborn; an epithet of Viśṇu.

ABJA: an attribute of Brahmā.

ACALA: (*i*) a warrior of Skaṅḍa; (*ii*) The Great Spirit; (*iii*) Viśṇu.

ĀCĀRYA: (*i*) a teacher; (*ii*) Ḍroṇa; (*iii*) Kṛpā.

ACHODĀ: a mind-born daughter of Baṛhiśaḍa piṭṛs; born on earth as the daughter of Maṭsya; married Shaṅṭanu; mother of Citrāṅgaḍā and Viciṭra-Vīrya. (see Bhiśma, Shaṅṭanu Saṭyavaṭi).

ACIṄṬYA: (*i*) Shiva; (*ii*) Viśṇu.

ACYUṬĀ: (*i*) one who does not fall from his place; (*ii*)an epithet of Viśṇu and many other gods.

AḌBHUṬA: Viśṇu.

AḌHANA: Shiva.

AḌHARA: Shiva.

AḌHARMA: unrighteousness personified as a son of Brahmā.

AḌHYĀṬMA: the Supreme Spirit, the soul of the universe.

AḌHIRAṬṬA, AṬIRAṬHA: foster-father of Karṇa; half brother of Pāṅdavās. According to some, he was the king of Aṅga; according to others, a charioteer of king Ḍhṛṭarāśtra. From him Karṇa came to be called Āṭhiraṭhī. (see Karṇa, Kuṅṭi).

ĀḌI: son of Asura Aṅḍhaka. To avenge Shiva for killing his father, he entered Shiva's apartments as a snake and assumed the guise of Umā. Because of a boon given by Brahmā, he could change his form only twice and the second change was to be followed by death. Shiva discovered his real self and killed him after Āḍi had changed his form for the second time. (see Aṅḍhaka).

ĀḌIMŪṚṬĪ: a minor incarnation of Viśṇu.

AḌIṬI: (*i*) infinity, the boundless and endless heavens, something beyond the earth, the clouds and the sky. Aḍiṭi is referred as the mother of gods, the Ḍevamāṭṛ; represented both as the mother and the daughter of Ḍaksha. She bore eight sons, retained seven and cast away the eighth, i.e. Mārṭṭaṅda, the Sun. These eight sons are identified with the eight spheres of existence, the Vasūs. In the YAJUR-VEḌA, Aḍiṭi is called the wife of Viśṇu; in the MAHĀBHĀRAṬA, RAMĀYAṆA and the PURĀṆAS, Viśṇu is the son of Aḍiṭi whom she bore in her womb for 1000 years. In VIŚṆU PURĀṆA she is the daughter of Ḍaksha and wife of Kashyapa; mother of 33 vedic gods and thus the mother of Iṅḍra and of Viśṇu in his incarnation as a dwarf and therefore, he is called an Āḍiṭya. A story in the MAṬSYA PURAṆA says that during the churning of the milky ocean, a pair of ear-rings was found which Iṅḍra gave to Aḍiṭi. An Asura called Narak stole the ear-rings and took them to his city of Prāgjyoṭiśa. Kṛśṇa brought them back and restored them to Aḍiṭi (see Kṛśṇa, Narak). Often Kṛśṇa's mother Ḍevakī is represented as a manifestation of Aḍiṭi. Aḍiṭi is frequently invoked to release men from guilt or sin and from bonds of physical suffering. Aḍiṭi is all that has been born and shall be born. It is also identified with the cow, as the cow typifies motherhood by providing nourishing milk, curds, butter, etc.; both represent boundless plenty; (*ii*) identified with a demon of sickness; (*iii*) conceived as a manifestation of Shiva.

ĀDITYĀS: are celestial deities, sons of Aḍiṭi and Kashyapa; manifestations of the Sun. During the early Vedic times, they numbered 6-7 with Varuṇa as the chief deity. Later the number was raised to twelve, as the inviolable, imperishable, eternal beings representing the twelve months of the year. They are: Iṅḍra, Ḍhāṭṛ, Bhaga, Twāśṭṛ, Miṭra, Varuṇa, Yama, Vivaswaṭ, Saviṭṛ, Pūśan, Amshumaṭ, Viśṇu. Their essence is the celestial light and they are considered the sustainers of life. The six original celestial Āḍityās are:

Miṭra, Āryamān, Bhaga, Varuṇa, Ḍaksha, Amsha. Sometimes Ḍaksha is not included but instead Saviṭṛ, the Sun and Ḍhāṭṛ are included.

AḌRIKĀ: an Apsarā with whom Amāvasu sported; cursed by a Brāhmaṇ to become a fish; when dwelling in the river Yamunā, she drank the semen of Uparicara; became pregnant and caught by a fisherman who found two children in her womb, Matsya and Saṭyavaṭī. (see Achoda, Saṭyavaṭī, Shaṅṭanu, Bhīśma, Uparicara).

AḌRSHYAṄṬĪ: wife of Shakri; daughter-in-law of Vasiśtha, and mother of Parāshara.

ĀGAMAS: are scriptures personified; refer to persons who impart the knowledge given in the scriptures.

AGASṬYA, AGASṬI: a mythical sage mentioned in the ṚG-VEḌA; reconciled Iṅḍra and the Maruṭs. Iṅḍra had been annoyed at his proposing to give the Maruṭs an offering to the exclusion of Iṅḍra; wrote many hymns in the ṚG-VEḌA; son of Pulasṭya and Havirbhū; gave birth to the Rākshasās. Agasṭya and Vasiśtha are the offsprings of Miṭra and Varuṇa whose seed fell on seeing Apsarā Urvashī; Agasṭya born as a lustrous fish in a jar was, therefore, called Kalashi-suṭa, Kuṁbhasaṁbhava and Ghatoḍbhava. Because of his parentage he is also called Maiṭra-Vāruṇī and Miṭra-Varuṇayoh puṭra. (see Miṭra, Varuṇa, Vasiśtha, Urvashī). Because of his small size, he is called Māna; also called Viṅḍhya-kūta because he made the Viṅḍhya mountains prostrate themselves before him; (see Viṅḍhya) called Pīṭabḍhi or Samuḍra-chuluka because he drank the ocean dry as they had offended him and also because he wanted the gods to win against the Ḍaiṭyās who had hidden in the ocean. He saw his ancestors suspended upside down in a pit. On being questioned about their peculiar posture by him, he was informed that they could only be rescued by him if he produced a son who would perform ancestor worship for them. On hearing this, Agasṭya took the most graceful parts of animals and fashioned a girl with them. She was called Lopā-muḍrā (Lopa-loss), as she was formed from the loss of the distinctive features of animals. (see Lopā-muḍrā). Her other names are Kaushīṭakī and Varapraḍā. This girl was introduced secretly by Agasṭya into the palace of the king of Viḍarbha who brought her up as his own daughter. When the girl grew up, Agasṭya asked for her hand in marriage. Much against his wishes, the king consented to her marriage with the sage. Agasṭya was a medicine man and a narrator of BRAHMĀ PURĀṆA. With his powers of magic, he transformed king Nahuśa into a serpent and later brought him back to his original form. (see Nahuśa). According to another version, Bhṛgu helped Agasṭya in converting Nahuśa into a serpent. (see Bhṛgu).

His hermitage, decorated with precious gems was situated on mount Kuṅjara on the south of the Viṅḍhya mountains; kept under control the Rākshasās who infested the country; ate Rākshasa Vāṭāpī who approached him as a ram; destroyed his brother Ilvalā. (see Ilvalā & Vāṭāpī). Rāmacaṅḍra during his 14 years exile wandered to the hermitage of Agasṭya. The sage became his friend, adviser and protector and presented him the bow of Viśṇu; accompanied Rāma to Ayōḍhyā at the end of the exile; was entertained with the story of Shakṭi by Hayagrīva; praised Shiva to ruin Ṭripurum; killed the Asura Suṅda, his wife Tādakā and son Marīca by his curse; cleared the south of Rākshasās and made the place fit for pilgrimage and residence of sages; advised Rāmacaṅḍra to settle at Paṅcavatī; when Rāma was exhausted in the battle with Rāvaṇa, he advised him to pray at the Āḍiṭya-Hriḍa lake and assured him of victory, also advised him to pray there three times after attaining victory over Rāvaṇa; narrated to Rāma the story of Rāvaṇa, Kuṁbhkarṇa, Kubera and other Rākshasās and of the birth of Veḍavaṭi as Sīṭā. (see Rāvaṇa, Sīṭā, Veḍavaṭī). Agasṭya is the constellation (Canopus) that moves fast above Ḍhruvamaṅḍalā.

AGHĀSURA: Agha, the Asura was a general in the army of Kaṁsa. Once he assumed the form of an enormous serpent. His open mouth was mistaken for the opening of a mountain cavern and the cowherds entered it by mistake. Kṛśṇa rescued the cowherds (see Kṛśṇa).

AGHORA: (*i*) the southern form of Maheshwara in the 32nd kalpa; all black, connected with the element ether; shown as holding an axe, shield, elephant hook, noose, spear, skull, drum and rosary. He is four-faced, (*ii*) a worshipper of Shiva and Ḍurgā.

AGNAJĪṬ: queen of Kṛśṇa.

AGNĀYI: (*i*) wife of Agni; does not play any part in Hindu mythology and is not worshipped in her own right and seldom occurs in any of the epics; (*ii*) wife of Uru; (*iii*) wife of Kuru and mother of six sons.

ĀGNEYA: (*i*) son of Agni; (*ii*) Kārṭṭīkeya or the planet mars; (*iii*) Sage Agasṭya; (*iv*) Gaṅḍharva followers of Kubera; (*v*) a ḍivision of night.

AGNI: the god of fire, considered as most sacred and worshipped in every Hindu home. Agni worship forms an important part of all religious and sacred ceremonies of Hindus. Agni has three manifestations: as Sun in the heavens, as lightning in mid-air, as fire on earth. The chief deity during Vedic times and as such maximum hymns have been addressed to him; the guardian of the south-east quarter of the universe called Puram-Jyoṭis. Of the three main deities Agni, Vāyū and Sūrya who preside over earth, air and sky respectively and are considered equal in status and dignity, Agni is the most important; the mediator between men and gods; protector of men and homes. At the request of Brahmā, gave birth to Nīla; requested by gods to bear the seed of Mahāḍeva which was too powerful for Umā to bear. Mahāḍeva deposited his seed in Agni and Agni asked Umā's elder sister Gaṅgā to bear it and thus was born Skaṅḍa. (see Skaṅḍa); proved the innocence of Sīṭā by carrying her upwards when she entered the fire after her rescue from Rāvaṇa; tried to consume the Khāṅdava forest to renew his strength as he had exhausted his vigour by consuming too many oblations. Iṅdra tried to prevent him from doing so but he managed to accomplish this feat with the assistance of Arjuna and Kṛśṇa.

Agni appears in many mythological personifications: (*i*) son of Aṅgīras; (*ii*) king of the Piṭṛs or Manes; (*iii*) Maruṭ; (*iv*) grandson of Shāṅdilya; (*v*) one of the seven Ṛśis during the reign of Tāmasa, the fourth Manu. In VIŚṆU PURĀṆA, he is Abhimānī, the eldest son of Brahmā. From his wife Swāhā, he had three sons who in turn had 45 sons comprising altogether 49 persons who represent symbolically 49 sacred fires. (see Abhimānī).

Agni is also represented as a star. He is depicted as wearing black clothes with smoke as his standdard, carrying a flaming javelin; with four hands and riding a chariot drawn by red horses with the seven winds as the wheels of his chariot; often depicted either accompanied by or riding a ram. His various names and epithets are: Vahni, Anala, Pāvaka, Viashwānara, son of Vaishwānara, the Sun, Abjahasṭa, Lotus in hand, Ḍhūmakeṭū, whose sign is smoke, Huṭasa, Huṭabhuj, devourer of offsprings, Shuci, Shukra, the bright, Rohiṭāshwa, having red horses, Chagaraṭha, ram rider, Jāṭaveḍās, Sapṭajihvā, (seven tongued,) Ṭamaraḍhara, (Javelin bearer).

ĀGNIḌHARA: (*i*) son of Prīyavṛaṭa and Barhiśmaṭi; father of Nābhi; appointed Lord of Jaṁbuḍwīpa; lived with Apsarā Pūrvacīṭṭi for 100,000 years. His nine sons married the nine daughters of Meru; (*ii*) one of the ten sons of Swayambhūva Manu; milked the cow Earth with Swayambhūva as the calf; (*iii*) one of the ten sons of a daughter of Karḍama and Priyavṛaṭa.

AGNIḌURGĀ: one of the nine Ḍurgās, 8-armed with the colour of lightning. Her six hands carry the cakra, khadga, kheṭaka, bāṇa, pāsha and aṅkusha; remaining two hands are in the varāḍa and the ṭarjani pose.

AGNIBHATTA: having unsubdued splendour; a name of Agni and Maruṭs.

AGNIKEṬU: a Rākshasa who fought with Rāma and killed by the latter.

AGNIVESHA: a sage, son of Agni.

AHALYĀ: wife of Ṛśi Gauṭama. According to the RĀMAYAṆA, was the first woman to be created and because of her beauty was seduced by Iṅḍra. According to one version, she was unwittingly seduced by Iṅḍra as he assumed the form of her husband and approached her. According to another version, she was a willing partner to the adultery as she was flattered at the attention paid to her by Iṅḍra. According to a third version, Iṅḍra with the help of Soma, the moon, took the form of a cock and crowed at mid-night. On hearing the crow, Gauṭama woke up presuming it was dawn, and went for his morning devotions. After Gauṭama left, Iṅḍra took his place. Wittingly or unwittingly, Ahalyā had to pay for the adultery and was expelled from the hermitage by Gauṭama and was deprived of the right of being the most beautiful woman in the world and was made invisible till Viśṇu restored her to her former self. It was Viśṇu in his incarnation as Rāmacaṅḍra, the son of Ḍashraṭha who during his fourteen years exile touched a stone with his foot and Ahalyā who had been turned into that stone by her husband's curse, became a woman once again and was accepted by her husband. (see Iṅḍra, Gauṭama).

AHI: a serpent; also a name of Vṛṭra, the Veḍic demon of drought.

AHIṄSĀ: means not injuring anyone; personified as the wife of Ḍharma.

AHUKA: a son of Punarvas; brother of Ahuki; father of Ḍevalā, Ḍhṛṭi and Ūgrasena; hated Kaṁsa; consulted by Kṛśṇa on the eve of the attack on Jarāsaṅḍha.

AILA (AIDA): a surname of Purūravās. (see Purūravās).

AILAVILLA, AIDAVIDA: a name of Kubera.

AIṄḌRI: Arjuna, mythologically the son of Iṅḍra. (see Iṅḍra, Kuṅṭi).

AIRAVAṬA, AIRAVAṆA: a celestial elephant produced at the churning of the milky ocean to extract amṛṭa. Iṅḍra took it to his swarga; name derived from Airāvaṭ which means produced from Irā or water. Iṅḍra rode on it to visit Kṛśṇa. (see Kṛśṇa)

AJA: means unborn: (*i*) Brahmā; (*ii*) Viśṇu; (*iii*) son of Janhu; (*iv*) a Rūdra; (*v*) son of Bhūṭa and Sarūpā; (*vi*) son of Bhṛgu; (*vii*) name of a Dānava; (*viii*) son of Uṭṭama Manu; (*ix*) a Tuśiṭa god; (*x*) a name of Ḍhanwaṅtri; (*xi*) a prince of the Solar race; married Iṅḍumaṭi, daughter of the Rājā of Viḍarbha; father of Ḍashraṭha and grandfather of Rāmacaṅḍra. According to a RAGHUVAṄSH episode, he was proceeding to the swayamvara when a wild elephant came in his way. He ordered the elephanṭ to be shot. On being mortally wounded, a Gaṅḍharva came out of the body of the elephant and confessed that he had been transformed into a mad elephant because he had made fun of a Holy man. The Gaṅḍharva gave Aja arrows to enable him to win Iṅḍumaṭi at the Swayamvara.

AJAGAṄḌHĀ: an Apsarā.

AJAMUKHA: (*i*) Hari; (*ii*) a group of Pishācās.

AJANA: (*i*) the parent of Buḍḍha; (*ii*) a name of Kṛśṇa.

AJĪTA: means the unconquered. (*i*) a manifestation of Viśṇu during the epoch of Manu Cakshusa; praised by Brahmā, he advised gods to befriend Asurās to get the amṛta by churning the ocean; (*ii*) a Pṛṭhukā god; (*iii*) a name of Hari born in Swārociśa epoch from Ṭuśta; (*iv*) Shiva.

AJAṬASHAṬRU: (*i*) Shiva; (*ii*) Yuḍhīsthira.

AJĪGARṬA: a Ṛśi who sold his son Shunahshepa for a sacrifice. (see Shunahshepa, Aṁbarīsh).

AKAMPAN: a Rākshasa, gave the news of the destruction of Rākshasās by Rāma to Rāvaṇa; advised Rāvaṇa to abduct Sīṭā; made the commander of Rāvaṇa's forces at the death of Bāliputra Aṅgaḍa; fought valiantly but was killed by Hanumān.

AKOP: a minister of Rājā Ḍashraṭha.

AKRŪRA: a Yāḍava by birth; uncle of Kṛśṇa;

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son of Swaphalkā and Gāndinī; possessed the Syamantaka gem; left Ḍwārakā after the death of Shaṭaḍhanwan at the hands of Kṛśṇa after which evil portents appeared in the city of Ḍwārakā. (see Shaṭaḍhanwan). It was said that rain fell where Akrūra lived. Kṛśṇa asked him to return to Ḍwārakā; gave his sister in marriage to Kṛśṇa. Kṛśṇa asked him to show the jewel in public so that Balarāma would not suspect him any more of stealing it. (see Kṛśṇa) (*ii*) Viśṇu.

AKSHA: (*i*) the eldest son of Rāvaṇa; killed by Hanumān; (*ii*) Garūda; (*iii*) a son of Saṭyābhāmā and Kṛśṇa; (*iv*) Shiva; (*v*) Skanḍa; (*vi*) means the eye. An epithet of Gauṭama as the one having his eyes fixed in abstraction.

AKSHAMĀLĀ: Arunḍhaṭi.

AKSHARA: (*i*) Hari; (*ii*) Brahmā.

AKSHAYA: a Brahmarākshasī.

AKSHĪṆA: means not perishing or not failing; a son of Vishwāmiṭra.

AKSHOBHYA: Buḍḍha; the immovable; the imperturbable.

AKŪPĀRA: a tortoise on whom the earth rests.

AKUṬI: daughter of Manu Swayambhūva and Shaṭarūpa; wife of Ruci; mother of twins Yajña and Ḍakshiṇa who became husband and wife and bore twelve sons which are the deities Yamas. (see Shaṭarūpā).

ALAKSHMĪ: Ḍurgā as destroyer of wealth and prosperity.

ALAMBUŚA: a Rākshasa, believed to have been killed by Ghatoṭkaca.

ALAMBUŚĀ: an Apsarā; mother of Apsarā Vishālā; wife of Ikshwāku. Bhāraḍwāja asked her to welcome Bharaṭa; danced before Bharaṭa. Ṛśi Ḍaḍhyanc saw her and his vital seed fell in the river Saraswaṭī and thus Ṛśi Sāraswaṭa was born. (see Sāraswaṭa).

AMARESHWARA: Lord of the immortals; a title of Viśṇu, Shiva and Inḍra.

AMBĀ: (*i*) a name of Ḍurgā; (*ii*) eldest daughter of the king of Kāshi who along with her sisters Ambikā and Ambālikā were taken by Bhīśma to be the wives of his half brother Viciṭravīrya. Ambā had previously been secretly betrothed to the king of Sālwa. When Bhīśma heard of this, he sent her to the king of Sālwa but the latter refused to accept her as a wife as she had been won by another man at the swayamvara. Ambā went back to Viciṭravirya who also rejected her and Ambā found herself without a husband. She put the blame of her misfortune on Bhīśma, retired to a forest to practise austerities till Shiva promised her that in another birth she would take her revenge. On this assurance from Shiva, she ascended the pyre and was born again as Shikhanḍin whose fatal shaft was responsible for Bhīśma's death. (see Bhiśma, Shikhanḍin). As Ḍurgā, she carries in her hands, the pāsha, a paḍma and pāṭra, and the fourth hand is in the abhaya pose. Her colour is like that of the water-lily.

AMBĀLIKĀ: younger of the two widows of Viciṭravīrya; mother of Pānḍu by Vyāsa. (see Kṛśṇa Ḍwaipāyana).

AMBARISH: king of Ayoḍhyā; son of Prash Shukra. Inḍra spoilt his yajña by stealing the sacrificial animal and his purohit suggested the sacrifice of a human being to complete the sacrifice. Ambarish was living in a forest with his wife and three sons; visited Ṭricik Muni but the muni and his wife refused to accept the elder and the younger son as sacrifice and Ambarish gave his second son Shunahshepa as sacrificial animal. Shunahshepa's father was also called Ajigarṭa. (see Shunahshepa).

AMBIKĀ: (*i*) Ḍurgā, the wife of Shiva, daughter of Ḍaksha, reborn as Menā; worshipped as the merciful and forgiving universal mother; sits on a lion, 3-eyed; holds in her left hand a mirror and her right hand is in the varaḍā pose. In her two other hands she holds the sword and the shield; (*ii*) elder of the two widows of Viciṭravīrya, mother of Ḍhṛṭarāśtra by Vyāsa. (see Kṛśṇa Ḍwaipāyana).

AMOGHA: means unerring, unfailing; a name of Shiva, Viśṇu, Skanḍa.

AMṚṬA: means ambrosia; an epithet of Shiva and Viśṇu.

AMSHA, AṄSHA: means beautiful; an aspect of the Sun—an Āditya.

ANALA: (*i*) a Vāsava; married Shivā, daughter of Harī and had two sons from her called Skaṅḍa and Sanaṭkumāra; (*ii*) a monkey chief; (*iii*) Agni; (*iv*) a Muni.

ĀNAṄḌA: (*i*) Viśṇu; (*ii*) one of the warriors of Skaṅḍa; (*iii*) Shiva; (*iv*) Balarāma.

ANAṄGĀ: an Apsarā sent by Iṅḍra to ruin Hari's ṭapās.

ANAṄGA: (*i*) a name of the God of Love after he was burnt to ashes by Shiva; (*ii*) son of Agni; (*iii*) a Vānar chief sent to south India to look for Sīṭā.

ANAṄṬA: means endless, boundless, eternal, infinite. a snake designated as Saṅkarśama by the followers of SHATWATA ṬAṄṬRA; bears the earth on his 1000 heads. From between his agitated hoods came out Rūḍra exhibiting his 11 forms; also identified with Balarāma, Harī, Shiva, Nāga, Mahāpurūśa, Rūḍra, the Sun, one of the Vishwadeva, Sheśa, the snake god; brother Vāsukī. (see Sheśa).

ANASŪYĀ: means not-spiteful, not envious, free of spite, ill will or envy; daughter of Ḍaksha; wife of Ṛśi Aṭrī, lived in the forest hermitage with her husband; identified as charity, was very pious and given to austere devotions; acquired miraculous powers by her austere ties and penances, brought river Maṅḍākini to the hermitage and created flowers and fruits in the forest during the ten year famine. Mother of Ḍurvāsās, Ḍaṭṭāṭreya and Soma and friend of Shakunṭalā; gave Sīṭā an ointment to remain ever beautiful. (see Aṭrī, Ḍurvāsa).

AṄḌHAKA: a demon with a thousand arms and heads, two thousand eyes and feet; son of Kashyapa and Ḍiṭi; father of Āḍi; called Aṅḍhaka because he walked like a blind man with his eyes closed. A Yāḍāva and the ancestor of Aṅḍhaka-vṛśṇis; killed by Shiva for trying to steal the celestial Pārijāṭa tree from heaven and for attempting to abduct Ḍevi.

AṄGA: (*i*) father of Veṇa, knew the powers of Kṛśṇa's yoga; (*ii*) a kshetraja son of Bali, born of Ḍīrghaṭāmas, through his wife.

AṄGAḌA: (*i*) a monkey chief; related to Iṅḍra; son of Bālin, was sent by Rāma as his envoy to Rāvaṇa; installed as Yuvarājā in Kiśkiṅḍhā; led the monkey host to Laṅkā; when the monkeys were frightened at crossing the roaring sea, he gave them courage but no one came forward to cross the sea. Aṅgaḍa said that he could cross to Laṅkā in one jump but was not sure that he would be able to return. Jāmbuvān advised him not to take the risk; praised Hanumān on his return from Laṅkā; carried Lakshmaṇa on his back on a pilgrimage of south India; fought the Rākshasās valiantly in the battle of Laṅkā;(*ii*) son of Ḍhṛṭarāśtra, fought Uṭṭanaaṅjas on the 12th day of the battle of Kurukshetra; (*iii*) son of Lakshmaṇa and Urmilā; (*iv*) a son of Gaḍā by Vṛihaṭi, who was a brother of Kṛśṇa.

AṄGĀRAKA: (*i*) Rūḍra; (*ii*) a name of Skaṅḍa.

AṄGĪRAS: (*i*) one of the Maharśis; Brahmā's spiritual son, created by Brahmā from a sacrifice and considered as an offspring of Agni; husband of Smṛṭi and Sraḍḍha, of two daughters of Maiṭreya and of several daughters of Ḍaksha; father of Bṛhaspaṭi, Uṭṭaṭhya and Samwarṭṭa; daughters: Sinīvāli, Kuhū, Rākā, Anumati, Akūpārā; among the first 21 Prajāpaṭīs, born after Pulastya; came to see Bhīśma lying on his bed of arrows; cursed Hanumān for spoiling his āshram; invited to his yajña by Nimi; (*ii*) planet Jupiter.

AṄGIRAS: (*i*) an enemy of Viśṇu in his Parashurāma incarnation; (*ii*) sons of Ṛśi Aṅgīras and Raṭiṭārā; the wife of a kshaṭrīya; are priests of gods and the Lord of sacrifices.

ANIL: Rākshasa, son of Mālī and Vasuḍa.

ANILA: (*i*) the god of wind; (*ii*) one of the 8 Vasus; (*iii*) son of Prajāpaṭi or Ḍharma; (*iv*) Shiva; (*v*) Viśṇu; (*vi*) Suparṇa, son of Garuda.

ANIMIŚA: one who does not wink, an epithet of all gods.

ANIRUḌḌHA: also called Jhaśāṅka and Uśāpaṭi, means uncontrolled. Son of Praḍyumna and Rukmāvaṭī, grandson of Kṛśṇa, married his cousin Subhaḍrā. Uśā, daughter of Bāṇāsura, a Ḍaiṭya princess saw him in a dream and fell in love with him; was carried by magic into the palace of Uśā at Shoṇiṭapura by her friend Ciṭralekhā.

Coming to know of it, Bāṇa sent his guard to seize him but Aniruḍḍha slew them all. Ultimately Bāṇāsura captured him by his magic powers. Nāraḍa communicated the news of Aniruḍḍha's imprisonment to Kṛśṇa. Kṛśṇa, Balarāma and Praḍyumna went to rescue him. A great battle ensued. Bāṇa had Shiva and Skaṅḍa, the god of war on his side. Kṛśṇa overcame Shiva and Skaṅḍa; Bāṇa was wounded but on the intercession of Shiva his life was spared. Aniruḍḍha went to Ḍwārakā with Bāṇā's daughter Uśā as his wife. They had a son called Vajra. (see Uśa, Bāṇāsura).

AṄJANĀ: an Apsarā, cursed Rāvaṇa; mother of Hanumān by Vāyu, the god of wind.

AṄJANA: (*i*) an elephant of the south-west quarter; (*ii*) a many headed serpent descended from Kaḍru.

ANLA: (*i*) a daughter of Ḍaksha, wife of Kashyapa, mother of fruit bearing trees; (*ii*) a Rākshasi daughter of Mālyavān and Suṅḍari; wife of Vishwavasu, mother of Kuṁbhins.

ANNAPŪRṆĀ: means full of food; (*i*) a goddess, a manifestation of Ḍurgā, worshipped for her power of giving food; (*ii*) one of the 1000 names of both Shiva and Viśṇu; (*iii*) a young goddess of red complexion, full-moon face, 3-eyed with high breasts; carries in her hands: honey, rice and rubies; the crescent moon adorns her crown. If she has four hands, then two carry the pāsha and aṅkuśa, and two are held in the abhaya and varaḍa poses.

AṄŚUMAṬ, AṄŚUMĀN, AMŚUMAṬ: (i) son of Asamaṅjas, grandson of Sāgara, father of Ḍilip. The sacrificial horse at the Ashwameḍha ceremony of Sāgara which had been carried off was brought back to earth by him; went to the nether regions in search of the sacrificial horse; found an elephant being worshipped by gods, Ḍānavās, Rākshasās, Pishācās, animals, Nāgās etc.; This elephant directed him towards the place where the sacrificial horse was.

AṄṬAKA: (*i*) Yama, the god of Death; (*ii*) a surname of both Shiva and Viśṇu.

ANU: son of Yayāṭi and Ḍevyāni; refused to part with his youth to his father and was cursed by his father to die young with diarrhoea. (see Yayāṭi).

ANUMAṬĪ: (*i*) Moon personified as a goddess and worshipped on the 15th day of the moon; the personified favour of the gods, implored for graciousness, protection and long life; with Rākā presides over the full moon; (*ii*) daughter of Shraḍḍhā and Aṅgīras, wife of Ḍhāṭa and mother of Pūrṇimā.

ANUPALĀLĀ: a demon dangerous to children.

APACHĀYA: a deity or a celestial being having no shadow or an unlucky shadow; a phantom; an apparition.

APĀRA: Shiva.

APARĀ: one of the 13 wives of Vāsuḍeva.

APARĀJĪṬA: means unconquered; (*i*) Rūḍra; (*ii*) a son of Kṛśṇa and Māḍri; (*iii*) Ḍurgā.

ĀPARĀJĪṬĀ: a goddess shown riding a lion; a strong woman carrying Shiva's bow, 3-eyed. With the crescent moon on her head, snake Vāsuki as her wristlet. She carries the pināka (Shiva's bowl, bāṇa, khadga and khetaka.)

APARṆĀ: a Harivaṅsha tale makes her the eldest daughter of Himāvat and Menā. She and her two sisters Ekaparṇā and Ekapatālā practised austerities to win Shiva as their husband. While Ekaparṇā and Ekapatālā lived on one leaf or patāla of Bignonia, Aparṇā subsisted on nothing. Her mother worried for her daughter's welfare cried in distress 'U-mā', which means Oh don't. Since then she was known as Umā. She won Shiva as her husband by her austerities and is also known as Pārvaṭī. (see Pārvaṭī).

APSARĀS: the celebrated, beautiful and voluptuous nymphs of Iṅḍra's heaven, reported to be the creations of the seven Manus. According to the PURĀṆAS, they originated from the ocean of milk when it was churned for amṛta. They were not accepted as wives by either the Ḍevās or the Asurās and thus became common to all. They are referred as Surāṅganās, i.e., wives of the gods and as Sumaḍāṭmajās, i.e., daughters of pleasure; distinguished as Ḍaivika or divine and as Laukika or worldly. Sent by Iṅḍra to seduce a sage whenever he was getting too powerful by his austerities and Iṅdra was afraid that he might usurp his throne. Some of the well-known Apsarās sent to lure the sages from their austerities and penances are: Urvashi, Raṁbhā, Menakā, Tiloṭṭamā, Ghṛtācī. They are also offered to heroes who fall in battle; fond of dice, bring luck to whomever they favour; can change their shape to suit their convenience. Also said to be born of Muni and Kāshyapa; joined Gaṅdharvas in milking the cow Earth; worship Barhiśaḍ piṭṛs.

ARĀMAṬI: a personified Vedic goddess of devotion and piety.

ARAṆYANI: a Vedic goddess of vegetation; propitious and benevolent, possesses plenty of food even without tilling the soil.

ARḌHANĀRI: means half man, half woman; a form of Shiva typifying the male and the female energies. In this form Shiva is also known as Arḍhanārīsha, Arḍhanārishwara and Parāṅgaḍā. A rare image of Viśṇu is also seen as Arḍhanārī, symbolizes the union and concord of the spirit and its energy.

ARḌHANĀRISHWARA: symbolizes the union and concord of the spirit and its energy.

ARHA: Shiva.

ARHAṬ: Shiva.

ARIŚTA: (*i*) a son of Ḍanu; took part with Bali in the Ḍevāsura war; (*ii*) a son of Miṭra and Revaṭī; (*iii*) a son of Vaivaswaṭa Manu; (*iv*) an Asura friend of Kaṁsa, came in the form of a bull and terrified the Gopies; vanquished by Kṛśṇa; (*v*) a son of Bali, took part in the Ṭārakāmāyā war; (*vi*) one of the 9 sons of Manu killed by Kṛśṇa.

ARIŚTĀ: (*i*) mother of 8 Apsarās; (*ii*) a daughter of Ḍaksha, one of the wives of Kashyapa and mother of Kinnarās and Gaṅḍharvās; expert in music.

ARIŚTANEMI: (*i*) an Asura resident of Ṭripura, took part in the Ḍevāsura war between Bali and Iṅḍra; (*ii*) a Gaṅḍharva; (*iii*) a Prajāpaṭi; (*iv*) a Yaksha; (*v*) father of Sumaṭi, father-in-law of Sāgara; consulted by Buḍh while marrying Ilā.

ARJA: daughter of Uśanas, an exceedingly beautiful woman; Ḍaṅd wanted to marry her; she asked him to see her father; seduced by Ḍaṅd; frightened at her father's return; practised austerities near the hermitage to atone for her sin.

ARJUNA: the third Pāṅdava prince, claimed divine paternity; mythically the son of Iṅḍra and therefore called Aiṅḍri. A high-minded, generous, upright and a handsome, brave warrior; the favourite pupil of Ḍroṇa from whom he learnt the use of arms; won Ḍraupaḍī at her swayamvara. Since Ḍraupaḍī was the common wife of the five Pāṅdava brothers, it was agreed among them that when one of the brothers was with her, the others were to keep away. If any brother entered the room while she was with one of her husbands, he was to go into twelve years exile. Once Arjuna saw the cow of a Brāhmaṇa being stolen. To rescue the cow from the thief, Arjuna rushed to fetch arms from the room where Ḍraupaḍī was with Yuḍhīsthira. For this transgression, he earned the twelve years exile. During this time, he visited Parashurāma who taught him the use of some more potent weapons; married Ulūpī, a Nāga princess and she bore him a son called Irāvaṭ; married Ciṭrāṅgaḍā, the Princess of Maṇipura and by her had a son called Babhruvāhana; married Subhaḍrā, the sister of Kṛśṇa and his son by her was called Abhimanyu.

To fight Iṅḍra whom till then he did not know to be his mythical father, he obtained the Gāṅdiva bow from Agnī and in return helped Agnī to burn the Khāṅdava forest. When the Pāṅḍavās lost the kingdom and went into exile for thirteen years, Arjuna went to the Himālayās to propitiate the gods to obtain celestial weapons by which to fight the Kauravās. During this time he fought Shiva who appeared before him as a mountaineer. On discovering his real identity, Arjuna worshipped him and thus obtained from him Pashupaṭa, the most powerful weapon. Later, Iṅḍra, Varuṇa, Yama, Kubera also gave him their weapons. During this period of exile, his father Iṅḍra took him to Amaravaṭi his capital where Arjuna practised and learnt the art of using arms. Sent by Iṅḍra to vanquish the Ḍaiṭyās of the sea. In the battle of Kurukshetra, Kṛśṇa was his charioteer and related the BHAGVAḌ GITA to him. On the 10th day of the battle, Bhīśma was wounded and Arjuna struck arrows into the ground and made a bed of arrows for him; killed his half brother

Karṇa who sided with the Kauravas. After the battle was over, Yuḍhīśthira's Ashwameḍha horse for sacrifice was followed by Arjuna from city to city; called to Ḍwārakā where he performed the funeral rites of Vāsuḍeva Kṛśṇa. His other names are: Bībhaṭsu, Gudākesh, Ḍhanañjaya, Jiśṇu, Kirītin, Pākashasani, Phālguna, Savyasācin, Shweṭavāhana, Pārṭha.

ARKA: a name of Viśṇu and Shiva.

ARKĀMARKAS: a gaṇa of Piśhācās, resembling monkeys, short in stature with a pushing nature; have residence on trees.

ĀRKI: a descendent of Sun; (*i*) Yama; (*ii*) Manu; (*iii*) Sugrīva; (*iv*) Karṇa.

ARŚTISENA: a chief Gaṅḍharva who recites Rāma's story in Kiṁpuruśa.

ARUṆA: (*i*) charioteer of Sūrya; son of Kashyapa and Vinaṭā (see Kashyapa); wife Syenī; came out of his egg when not fully matured and cursed his mother (see Vinaṭā); carried by Garuda and placed in the path of Sūrya; in danger of being devoured by Rāhu; obtained no help and in anger started to destroy the world with his heat. The gods and Ṛśīs repaired to Brahmā who ordered Aruṇa to become the charioteer of Sūrya and to take away the sun's glow; (*ii*) Shiva; (*iii*) Sūrya. Both brothers Garuda and Aruṇa were born to avenge the Vālakhilya saints on Iṅḍra, who had insulted them.

ARUṆI: (*i*) a son of Brahmā; remained a celibate; (*ii*) a sage, went with Kṛśṇa to Miṭhilā.

ARUṄḌHAṬĪ: (*i*) the morning star personified as the wife of Ṛśī Vasiśtha, considered as a model of conjugal fidelity; daughter of Karḍama; sister of Parvaṭa and Nahaḍa; (*ii*) daughter of Ḍaksha and one of the wives of the Saptarśis whose form Swāhā was unable to assume as a consequence of her ascetic merit and devotion to her husband and therefore, was not divorced by her husband; (*iii*) a goddess free from anger, draped in white, always austere, body covered with sandal paste, carries flowers, leaves and water for worship; (*iv*) Saṅḍhyā, the mentally born daughter of Brahmā, who after performing a penance, cast off her body and was reborn as the daughter of sage Meḍhāṭiṭhi.

ARUSHI: (*i*) daughter of Manu, wife of Cyavana and mother of Pramaṭi and Aurva; (*ii*) horses of Sūrya.

ĀRYAMĀN: means chivalry, a quality of being a gentleman, an Ārya; (*i*) an Āḍitya, a son of Aḍiti; acted as the Lord of Death for one hundred years when Yama was cursed to be a Kshuḍra for that period; (*ii*) Identified with Harī; (*iii*) the name of the sun in the month of Māḍhava (Vaishākha); (*iv*) a chief of the Piṭṛs who worship Kūrma-Harī; (*v*) Shiva.

As a Vedic deity its main functions are to maintain the aristocratic society, govern marriage contracts, laws of hospitality, the rules of chivalry, tradition, custom, religion, freedom of the roads. Master of Āryan rites, regulates the performance of rituals from the outward, social point of view; maintains the standards of aristocratic living and was later made the king of the Ancestors, the Piṭṛ-rājā. Offerings are made to him in the ritual Shrāḍḍha through which the ancestors are fed; shares with Miṭra and Varuṇa the offerings made with the word Swāhā in sacrifices to gods and the offerings made in the Ancestor-worship Rituals with the word Swaḍhā. His royal path is the milky way.

ASAMAÑJAS: son of Sāgara and Keshinī (see Aṅshumaṭ), exiled because he used to drown the children of the citizens in the Sharayū.

ASHOKA: Viśṇu.

ASHTAKA AŚTAKA: son of Vishwāmiṭra and Māḍhavī (see Gālava).

ASHWA: (*i*) Shiva; (*ii*) Ḍānava; (*iii*) a Ṛśi in whose hermitage other sages took refuge when afraid of Rākshasās.

ASHWAGRIVA: son of Kashyapa; (*ii*) son of Ḍanu.

ASHWAPAṬ: maternal uncle of Bharaṭa, brother of Kaikayi; adopted Bharaṭa as a son; considered same as Ḍharmarāj.

ASHWĀRUDHAḌEVI: a goddess, seated on a horse, 3-eyed, colour of the rising sun, her crown adorned with the crescent moon.

ASHWATHĀMAN: son of Ḍroṇa and Kripā;

one of the generals in the army of the Kauravās; known as Ḍrauṇāyana after his father; on the last day of the battle of Kuruksheṭra, he and two other warriors, Kripā and Kriṭavarman, the only survivors of the Kaurava army, entered the Pāṅdava camp as men lay asleep with exhaustion and killed Ḍhṛśtaḍyumna, Shikhaṅdin and five young sons of the Pāṅdavās to avenge the death of Ḍroṇa; killed Parikshiṭ in the womb of his mother by a celestial weapon brahmāstra. For this he incurred the wrath of Kṛśṇa who brought Parikshiṭ back to life. Ḍraupaḍī, wanted to avenge her murdered children but since Ashwaṭhāman was a Brāhmaṇ, Yuḍhiśthira pleaded for his life. Ḍraupaḍi agreed to spare his life but demanded instead the protective jewel he wore on his head as an amulet. To fulfil her demand, Bhīma, Arjuna and Kṛśṇa pursued him and compelled him to part with the jewel which Ḍraupaḍi gave to Yuḍhīśthira.

ASHWINI KUMĀRS, ASHWINS: the ever young, handsome, bright, agile, swift, twin sons of the sky or the sun are two vedic deities of various forms (see Saṅjña). The Ashwini twins Nāsaṭya and Ḍasra have Sūryā, the daughter of the sun as a common wife; bring honey to gods, help the heroes, taught men and gods the use of liquor; surgeons of gods; ride in a golden chariot and are the harbingers of the dawn or Uśā. Personification of the morning twilight; mythically considered parents of the Pāṅdava twins Nakula and Sahaḍeva; are benevolent and possess curative powers. Ṛśī Cyavana got a portion of the Soma for them in exchange for his old age. (see Cyavana); considered as sons of Kashyapa and Aḍiṭi in the RAMĀYAṆA; among the 33 Vedic gods.

ASIKNĪ: daughter of Paṅcajana, married Ḍaksha; mother of Saṭi.

ASIṬA: (*i*) a mythical sage figures as a magician in the AṬHARVAVEDA in conjunction with Gayā or with Jamaḍagni; a descendent of Kashyapa; also called Ḍevalā; (*ii*) son of Bharaṭa; (*iii*) son of Ṛśi Buḍh.

ASRAMA: Viśṇu.

ASRAPAS: evil spirits, blood drinkers. (see Dākiṇī)

AŚTAḌIKPĀLĀS: guardians of eight quarters, viz. Iṅdra, Kubera, Yama, Vāruṇa, Agni, Nairṛti, Vāyu and Iśana.

AŚTAMŪRṬI: Shiva who holds everything by dividing his cosmic body into eight parts.

AŚTAVAKRA: a sage born crooked at 8 places in his body. He was practicing austerities by standing in water upto his neck when the Apsarās going to Mt. Meru for a festival saw him and hymned his praises. Pleased, he asked them their wish. 'Puruśoṭṭama for husband', they said. He agreed and came out of the water. Seeing his crooked form, they laughed. Hurt, he cursed them that they would be the wives of Puruśoṭṭama first and then fall into the hands of bandits. They prayed for forgiveness and he relented and said that they would attain heaven afterwards. (see Kṛśṇa)

AŚṬI: daughter of Jarāsaṅḍha; wife of Kaṁsa; sister of Prāpṭi.

ĀŚTĪKA: an ancient sage, son of Jaraṭkāru by a sister of Vāsuki; saved the life of Ṭakshya when Janamejaya made his sacrifice of serpents. (see Janamejaya).

ASUMAṬ: a vedic goddess; personification of the life-spirit; implored to prolong life and grant strength and nourishment.

ASURĀS: gods of pre-Vedic age; sons of Earth goddess Ḍiṭi and Kashyapa, also considered as offsprings of Ḍaksha's daughter; originally were just, good and charitable, respectful of divine law and performers of sacrifices and therefore, Śri, the goddess of fortune dwelt with them. As they multiplied, they became proud, vain, quarrelsome, infringed the laws, regulated sacrifices, tortured living beings, challenged gods and created confusion. Foes of Ḍevas; born out of the Yajña of Prajāpaṭi; praise Sheśa; ruled the earth for ten Yugās when after 12 years; went it back to the Ḍevās on the curse of Shukra; represent night and darkness and are full of ṭāmas. Asurās killed in war with the Ḍevās are born as men on earth and create trouble in this world; participated with gods in the churning of the ocean; tried to possess amṛta but were vanquished.

ĀṬHARVAṆ: a priest who instituted the worship of fire and Soma; a Prajāpaṭi; eldest son of

Brahmā; author of ATHARVAVEDA; identified with Aṅgiras as the father of Agni.

ATIKĀYA: a Rākshasa, strong and powerful; refused to fight unimportant people; considered Lakshmaṇa a child and refused to fight him; ultimately at Lakshmaṇa's instigation fought him and was killed by the latter.

AṬIRAṬHA: the son of Saṭyakarman; found Karṇa discarded on the banks of the Gaṅgā by his mother Pṛṭhā. (see Aḍhiraṭṭa).

AṬRI: (*i*) a son of Brahmā, born of his eyes; a Ṛśi and author of many vedic hymns; considered as one of the ten Prajāpaṭis by Manu; married Anaśūyā, daughter of Ḍaksha and had a son by her called Ḍurvāsā; lived at Ciṭrakuṅda. In the PURĀṆĀS, considered as the father of Soma and Ḍaṭṭāṭreya; father of Āryamān and Anaṅta from another wife; (see Anaśūyā, Ḍurvāsā). Once the gods and the Ḍaiṭyās were fighting each other in the dark. Rāhu pierced both Sūrya and Soma with his arrows. The gods repaired to Ṛśi Aṭri, who becoming the sun and the moon dispelled the darkness and thus burnt the Asurās; invited by Nimi at his yajña; represented as one of the stars of the Great Bear; (*ii*) Shiva. According to a legend, Aṭri was one of the nine mind-born sons of Brahmā but his fame surpassed that of Brahmā. Once Aṭri, worshipped Brahmā, Viśṇu, Shiva and the three gods pleased with him appeared before him and offered him a boon. Aṭri requested them to be born as his sons. The gods agreed to do so. Viśṇu was born as Ḍaṭṭāṭrēya, Shiva as Ḍurvāsā, and Brahmā as Soma. The gods were born together from Aṭri's mind, body and eyes respectively.

AURVA: son of Urva and grandson of Bhṛgu; belonged to the Bhārgava race. In the MAHĀBHĀRAṬA, he is mentioned as the son of Cyavana and Ārushī. (see Ārushī). A story relating to his birth says: King Kriṭavīrya was very kind to the Brāhmaṇs who were descended from Bhṛgu, resulting in the priests getting rich under his reign. After the king's death, his descendants who had fallen into poverty because of the king's excessive benevolence to the priests, asked the priests for monetary help but got no liberal response. The impoverished kshaṭriyās in exasperation, killed the entire race of Bhṛgu including the unborn children. Only one woman managed to conceal her unborn child in her thigh and thus saved it. This was Urva so-called because he was born of a thigh (Uru). When the child grew up, he practiced austerities to gain powers so that he could take revenge for the killing of his race. His severe austerities alarmed men and gods and they tried to dissuade him from continuing them but he refused to mitigate his wrath against the Kshaṭriyās. It was only on the persuasion of the Piṭṛs that he cast his anger into the sea where it took the form of a being with the face of a horse called Hayashiraśa (see Hayashiraśa). Urva prevented the widow of King Bāhu from committing Saṭi on her husband's funeral pyre as she was pregnant with her son for seven years. The son born to her was called Sāgara. Urva, who was his preceptor, bestowed upon Sāgara a fiery weapon called Agneyāsṭra. Aurvā's son Ricika was the father of Jamaḍagni (see Sāgara).

The abode of Aurva is Badavamukha, the mouth of the ocean. Brahmā was born in the ocean and rests there and the two consume the world together at the end of each age.

AVAṬĀRA: an incarnaṭion of a deity, particularly referred to the incarnations of Viśṇu. Avaṭārs appear on earth at various ages to redeem the world from evil. There are ten avaṭārs of Viśṇu, the last one has yet to come. They are: Maṭsya, the Fish; Kūrma, the Tortoise; Varāha, the Boar; Nṛsiṁha, the Man-lion; Vāmana, the Dwarf; Parashurāma; Rāma, with the axe; Rāmacanḍra, Kṛśṇa, Buḍḍha, Kalki or Kalkiṅ, the white horse.

AVIŚṬA: a son of Bali, a Ḍaiṭya who in the form of a savage bull attacked Kṛśṇa but was slain by the latter.

A-VYAKṬA: means not manifest, unapparent, indistinct, invisible, imperceptible; an epithet of Viśṇu, Shiva and Kāma.

AYUS: the eldest son of Pururavās and Urvashī; father of Nahuśa, Kshāṭra, Vriḍḍha, Raṁbhā, Rāgi, Anenas.

B

BABHRU: (*i*) a Yāḍava prince; (*ii*) son of Vishwāmiṭra; (*iii*) Shiva; (*iv*) Viśṇu; (*v*) Kṛśṇa; (*vi*) a son of Romapāḍa and father of Kṛṭi; (*vii*) a son of Saṁpaṭi; (*viii*) Akrūra; (*ix*) a son of Ḍevavṛḍha and Gāṅdinī; righteous and truthful, performed sacrifices; got Syāmaṅṭaka jewel and gave it to Kṛśṇa to be returned by the latter.

BABHRU-VĀHANA: son of Arjuna by his wife Citrāṅgaḍā; adopted by his maternal grandfather and reigned in Maṇipura. Yuḍhiśthira's Ashwameḍha sacrificial horse was captured by him. Arjuna, who was following the horse for its protection, fought his own son and, Babhruvāhana not aware that Arjuna was his father, slew him. Repenting of his deed, he was on the verge of committing suicide, when his stepmother Ulūpī, a Nāga Princess gave him a celestial gem which restored Arjuna back to life; (see Arjuna) became a Puṭrikāpuṭra.

BĀHU: a son of Ḍhṛṭaka, was deprived of his kingdom by the Haihayas and the Ṭālajaṅghas with the help of five tribes. The king took to a life of penance with his wife, slipped in water and died. His wife Yāḍavī followed him into the funeral pyre but was prevented from committing sati by Aurva, the Bhārgava, as she was pregnant, later she gave birth to Sāgara. (see Aurva, Sāgara).

BAHULA: (*i*) a Prajāpaṭi; (*ii*) a 1000-headed snake.

BAHUPUṬRA: a Prajāpaṭi who married two daughters of Ḍaksha and had four sons.

BAHU-PUṬRI: a mind-born mother.

BAKA: (*i*) an Asura, a son of Aṅḍhaka and a brother of Āḍi; friend of Kaṁsa; seized Kṛśṇa in the guise of a crane; was torn to death by Kṛśṇa; (*ii*) a Ṛśi usually called Baka Ḍālbhya.

BAKI: sister of Baka.

BAKULA: Shiva.

BALA: (*i*) son of Māyā, residing in Aṭala; created 96 magical performances; when he yawned, three groups of women: out of his mouth Kāminī, Swairiṇī, Puṁcalyā; resisted Iṅḍra in the Ḍevāsura war and was slain; (*ii*) a son of Rohiṇi and Vasuḍeva; attacked the Asura followers of Bali; (*iii*) a son of Kṛśṇa and Māḍri; (*iv*) a son of Anaśūyā and father of Nikuṁbha and Cakravarman; (*v*) a son of Varuṇa and Ḍevi; (*vi*) a son of Shūkī and Garuda; (*vii*) a son of Nārāyaṇa and Śri; father of Ṭejas.

BĀLĀ: (*i*) one of the wives of Aṭri; (*ii*) a mind-born mother; (*iii*) a daughter of Prajāpaṭi; fell down upon the earth while going across the sky; (*iv*) a goddess of red complexion seated on a paḍmāsana, carries in two hands the akshamālā and the pusṭaka, two hands in the abhaya and varaḍa poses.

BĀLA: (*i*) a son of Gargya, put to trouble by Janamejaya; (*ii*) a son of Vishwesha, a sage; (*iii*) a son of Maṇivara.

BALABHAḌRA: see Balarāma.

BĀLĀḌĀS: a class of Pishācās, short in stature and with eyes facing the earth; resort in places of confinement of women.

BALAḌEVA: see Balarāma.

BĀLAMOHINI: a mother goddess.

BALĀRAKAS: are Daṭṭāṭreya.

BALARĀMA: also known as Balaḍeva and Balabhaḍra; elder brother of Kṛśṇa; part incarnation of Viśṇu; married Suvrāṭā, daughter of Kākuḍmi. Viśṇu took two of his hair, one black and one white. From the black hair was born Kṛśṇa and from the white, Balarāma. The brothers grew up at Gokul and even as children were known for their miraculous feats. Addicted to wine and therefore, called Maḍhupriya; irascible in temper; depicted as wearing a blue vest; his weapon a mace or a club, the use of which he taught to Ḍuryoḍhana and Bhīmā. Did not side with either the Pāṅdavās or the

Kauravās but his sympathies were with the Pāṅdavās; indignant at the foul blow struck by Bhima on Ḍuryoḍhana; seized his club to take revenge but was restrained to do so by Kṛśṇa. Because of his weapon, a club, a ploughshare and a pestle, he is known as Halāyuḍha, Halabhṛiṭ, Laṅgali, Saṅkarśaṇa and Mūsalī. His banner is a palm tree and therefore, he is also called Ṭālaḍhwaja; entered the palmyra grove and vanquished the demon Ḍhenuka; advised Naṅḍa and the cow-herds to keep cool when Kṛśṇa was encoiled by the reptile Kāliyā; surprised at Kṛśṇa holding aloft Govarḍhan.

BALAPRAMAṬHANI: Dēvī of a reddish or white complexion, 2-armed, carries the kapāla and the pāshā; destroyer of enemies.

BALAVIKARṆIKĀ: Dēvī of grey colour, has long eyes, 2-armed, gives peace to her worshippers; carries in her two hands the kapāla and the japamālā.

BALI: a son of Vīrocana and grandson of Prahlāḍa; a virtuous Ḍaiṭya king married to Viṅḍhyāvaṭī and Ashanā. Father of Bāṇa, Shakunī and Pūṭanā; carried away the crown of Harī inlaid with gems; Garud recovered it after a fight; Iṅḍra on the advice of Hari-Ajiṭa sought an alliance with him and they agreed to churn the ocean of milk; got exhausted in the amṛtamaṅṭhana; commander of the Asurās in the Ḍevāsura war, finding it difficult to fight Iṅḍra, took to illusory methods by resorting to creating fire, storms, rain, etc. After he fell in battle, he was brought back to life by his priest Shukra by his Saṅjīvani viḍyā.

A direct descendant of Hiraṇyākashipu; by his penances managed to defeat Iṅḍra and started ruling the three worlds. The gods mortified at his audacity, wanted to get rid of him and appealed to Viśṇu who came to their rescue and appeared before Bali in his incarnation as a Dwarf and asked for alms of land measuring three steps. Shukra knew that he was Harī and tried to dissuade Bali from agreeing to his request. But the proud Bali willingly granted the Dwarf his boon and lost his all. Viśṇu stepped over heaven and earth in two strides but spared the infernal regions, the Pāṭāla, for him out of respect for his ancestor Prahlāḍa who was a virtuous Asura. Viśṇu's three steps symbolise the rising, culmination and the setting of the sun. (see Vāmana.)

BĀLIKĀ: a goddess following Revaṭī.

BĀLIN, BĀLI, VĀLIN: (*i*) a monkey chief of Kiśkiṅḍha. Rāmacaṅḍra in his wanderings in the forest in search of Sīṭā, sought the help of Sūgrīva, brother of Bāli for rescuing Sīṭā. Sūgrīva promised to give help on the condition that Rāma first help restore his kingdom and his wife to him which had been usurped by his brother Bāli. Bāli was ultimately slain by Rāma; wife Tārā; sons Aṅgaḍa and Ṭāra; mythical son of Iṅḍra from whom he received a protective necklace for which reason Rāma had to hide behind a tree to slay him as otherwise the potent rays of the necklace would have harmed Rāma. Bāli was born from the hair of his mother and hence was named Bāli; (*ii*) a son of Kriṭavarman; married Cārumaṭī, a daughter of Kṛśṇa.

BALVALA: son of Ilvalā; follower of Vṛṭra in his battle with Iṅḍra; vanquished by Kṛśṇa; ruined the sacrifices of Ṛśis at Naimiśa by pouring down wine and blood; was killed by Balarāma at the request of the sages.

BĀṆĀSURA: a Ḍaiṭya, eldest son of Bali, possessed 1000 arms; wife Lohiṇi; son Iṅḍraḍhanvan; devotee and friend of Shiva and an enemy of Viśṇu lived in his capital city Shoṇiṭapura in Assam; his beautiful daughter Uśa fell in love with Aniruḍḍha, the grandson of Kṛśṇa, whom she saw in a dream (see Aniruḍḍha) and afterwards married him; took part in Ḍevāsura war; fought with Sūrya; a friend of Kaṁsa and Jarāsaṅḍha.

BAṚHIŚAḌ; (also called Prācinabarhiśa): (*i*) a son of Haviṛḍhana; married Shaṭaḍruṭi, a well accomplished daughter of Samuḍra. Agni conceived a passion for her. Barhiśaḍ had ten sons by her, collectively called Praceṭasas; (*ii*) a group of Piṭṛs in the Somapāḍa world; their mind born daughters are: Achoda and Ḍhāraṇī. (see Achoda, Ḍhāraṇī.)

BARHIŚMAṬĪ: a daughter of Vishwakarman; queen of Priyavraṭa.

BHAḌRA: (*i*) a son of Vāsuḍeva and Ḍevakī; (*ii*) son of Kṛśṇa and Kāliṅḍī; (*iii*) son of Jāmbavaṭī and Kṛśṇa; (*iv*) son of Kṛśṇa and Rukmiṇī; (*v*) a Ḍānava; (*vi*) a Ṭushiṭa god; (*vii*) son of Pauravī and Vāsuḍeva; (*viii*) son of Ḍilip;

(*ix*) a spy who informed Rāma that people were talking ill of him for accepting Sīṭā back, after she had lived with Rāvaṇa.

BHAḌRĀ: (*i*) a daughter of Meru and queen of Bhaḍrāshwa; gave birth to Soma; (*ii*) one of the wives of Kṛśṇa; (*iii*) one of the wives of Aṭri; (*iv*) a varṇa Shakṭi; (*v*) a goddess enshrined at Bhaḍreshwara; (*vi*) a wife of Garuda.

BHAḌRAKĀLI: a name of Yogamāyā (see Ḍūrgā, Kālī); has 18 hands and a handsome appearance; her vehicle is a chariot drawn by four lions. Her hands carry the akāshmālā, ṭrishūla, khadga, canḍra, bāṇa, ḍhanuṣ, shaṅkha, paḍma, sṛuk, sṛuva, kamaṅḍalu, ḍaṅda, shakṭi, agni, kṛśṇājīna, water, one hand in the shanṭi pose and one carries a jewelled vessel.

BHAḌRAMOḌE: daughter of Kashyapa and Kroḍhvaṅsha; mother of Irāvaṭī.

BHAGA: means, the sharer, Prabhu (Greatness), Vibhu (Power), and a daughter of Āshiś (Hope). Bhaga stands for democratic institutions; receiving the share meant admission into full status of manhood in the tribe, after which a man became a shareholder, Bhagavaṅt. (*i*) a son of Aḍiṭi and therefore, an Āḍiṭya; married Siḍḍhi; father of Mahimān. Since he makes no differentiation between the great and the small, rich and poor, Bhaga is considered blind. There are many legends connected with his blindness. According to one myth, he was seized by Naṅḍi, his eyes were pulled out by Vīrabhaḍra (Ruḍra) as he made a sign with his eyes when he insulted Shiva. Shiva ordered him to see with the eyes of Miṭra. According to another myth, Ruḍra fought Prajāpaṭi, who wanted to commit incest with his daughter. The semen dropped by Prajāpaṭi was collected by the gods and used as an oblation. Bhaga standing south of the altar, saw the oblation and became blind. Bhaga is invoked in the morning connected with Miṭra, with the laws of this world and Pūśan, the gods of herds and fecundity, the giver of security and prosperity; to be worshipped before building a palace; (*ii*) the name of the sun in the month of Puśya; (*iii*) one of the eleven Ruḍras.

BHAGANEṬRAṬA: (also Bhaganeṭrahara, Bhaganeṭrāṅṭaka): an attribute of Shiva.

BHAGAVĀN: the principal and eternal god, the sun and the substance of the three VEḌAS; cherisher and supporter of the universe; a name of Vāsuḍeva.

BHĀGAVAṬĀS: those who are dedicated to the service of god by singing his praise.

BHAGĪRAṬHA: a sage and a descendant of Sāgara. All the waters on the earth dried because of his severe austerities and there was a danger of life on the universe coming to an end. The 60,000 sons of Sāgara who had been killed by Kapilā's wrath and their bones and ashes lying in the ocean bed had to be bathed by the Holy Ganges for their souls to attain peace. (see Sāgara.) The heavenly Ganges was fast flowing and would have split the earth into two, to avoid which Shiva was approached by the gods to allow the Ganges flowing from Viśṇu's toe to first fall on his head. Shiva agreed and the river after first flowing on his head, gently flowed on the earth. Bhagīraṭha, whose severe austerities made it possible for the celestial river to come to earth, led the river in its course over the earth and into the sea so that the ashes and bones of Sāgara's sons could be bathed and thus get purified. Because of Bhagīraṭha, the river is also known as Bhāgīraṭhī. (see Gaṅgā).

BHAIRAVA: the terrible form of Shiva or Ruḍra. haunts the cremation grounds, takes pleasure in destruction; personified power of death: attendants of Shiva.

BHAIRAVĪ: terrible form of Pārvaṭi, personified as death; with red complexion; holds the pāsha and aṅkusha.

BHAKṬAVAṬSALA: Shiva, favourably disposed towards his devotees.

BHĀNU: a son of Kṛśṇa and Saṭyābhamā, reported the presence of a huge lizard in a well to Kṛśṇa. (see Kṛśṇa, Nṛga). The lizard was Nṛga, cursed to become a lizard. Killed in Prabhāsa.

BHĀNUMAṬĪ: wife of Sāgara; mother of Asamaṅjas.

BHĀRAḌWĀJA: (also called Viṭaṭha). (*i*) a Siḍḍha; (*ii*) son of Bṛhaspaṭi; father of Ḍroṇa. His mother Uṭaṭhya was pregnant both by her husband and by Bṛhaspaṭi. Bhāraḍwāja was kicked out of the womb of his mother before his time by his half-brother Ḍirghaṭāmas, the son of Utaṭhya by her husband. At this, Bṛhaspaṭi said to her, 'cherish this son of two fathers'. (see Bṛhaspaṭi, Mamaṭā.) Discarded by his mother; brought up by the Maruṭs who gave him in adoption to Bharaṭa; (see Maruṭs); Brāhmaṇas and Vaishyas sprang from him; became a Kshaṭriya; a name applied to Ḍroṇa or to any descendant or follower of his teachings. In the RĀMAYAṆA he is mentioned as living at Prayāg; received Rāma and Sīṭā in his hermitage; in the MAHĀBHĀRAṬA, he is mentioned as living at Harḍwār; (*ii*) a sage of the Vaivaswaṭa epoch; gave the Āgneyāsṭra, the weapon of fire to Agnivesha, the son of Agni; (*iii*) a sage, when disturbed at his prayers by Viśṇu, threw water at him and therefore Viśṇu bears the mark of the Vaṭsa on his breast.

BHARAṬA: (*i*) son of Ḍashraṭha by his wife Kaikayī; half brother of Rāmacaṅḍra; brought up by his maternal grandfather; married Sīṭā's cousin Māṅdavi. His mother tried to secure the throne for him but Bharaṭa being a virtuous and righteous man, refused to accept it as the throne by right belonged to his elder brother Rāma. On the insistence of Rāma, he ruled the kingdom in the latter's name till such time that Rāma returned from exile; (see Kaikayi, Ḍashraṭha); (*ii*) the son of Ḍuśyaṅṭa and Shakuṅṭala. Kuru was the ninth in direct descent from him and Shaṅṭanu was the fourteenth; (*iii*) the eldest of the 100 sons of Ṛśabha (Nābhi) and Jayaṅṭī; was devoted to Nārāyaṇa; married Pāṅcajanyā daughter of Vishwārūpā.

BHĀRAṬI: (*i*) a female descendant of Bharaṭa; (*ii*) a deity invoked with Ilā and Saraswaṭī; later identified with Saraswaṭī, the goddess of speech, literary composition, dramatic art, recitation.

BHĀRGAVA: (*i*) a descendant of Bhṛgu, a sage of the first epoch of Sāvarṇa Manu; drank Soma and killed Asurās; (*ii*) one of the seven sages; (*iii*) a name of Vyāsa in the third Ḍwāpara; (*iv*) a son of Ṛśabha, an avaṭār of Viśṇu; (*v*) Shukrācārya, priest of the Asurās; (*vi*) Parashurāma, created by Laliṭā in her war with Bhāṅda; (*vii*) a name of Aurva, Cyavana, Shaunaka, Shiva, Ḍaḍhīca, Ḍevasharman, Jamaḍagni, Mārkaṅdeya. Parashurāma, Pramaṭi, Ricika, Shukra, etc.

BHĀSI: daughter of Ṭāmra and Kashyapa; mother of birds called Bhāsi.

BHĀSKARA: (*i*) an Āḍiṭya or Sūrya; an epithet of Shiva; (*ii*) son of Keṭumaṭi and Sumāli; commander of Ravaṇa's army; killed by Hanumān.

BHARṬṚHARI: a king, a poet and a grammarian who in his youth led a licentious life but became converted to a life of devotion and religion after getting disillusioned with life.

BHAŪMĀ: (*i*) son of Bhūmi i.e. Earth; a name of Nāraḍa; (*ii*) Planet Mars.

BHAVA: a vedic deity connected with Sarva, the destroyer; an epithet of Shiva; presiding deity of the waters; ordered Iṅḍra and Harī to take the first lead in Ṭripurum; burnt the god of love; worshipped by Bhūṭas (see Shiva); wife Umā; son is the reservoir of the seed of the seven worlds and protector of the seven worlds; planet Venus.

BHAVĀNI: one of the manifestations of Shiva's wife (see Kālī).

BHAYA: sister of Yama; married Heti; mother of Veḍhuṭkesh.

BHEḌA: one of the Maṭṛs attending on Skaṅḍa.

BHĪMA, BHĪMSENA: (*i*) second of the Pāṅdava brothers, mythically the son of Vāyu, the god of wind and thus a half brother of Hanumān. A giant among men, a strong and a brave warrior with an excessively bad temper; a voracious appetite, great animal courage and terribly jealous of his brothers with regard to Ḍraupaḍi, the common wife of the Pāṅdava brothers. His favourite weapon was a club, the use of which he learnt from Ḍroṇa and Balarāma. Because of his great strength, the Kauravas were envious of him and many times tried to kill him but he escaped every time. Married the Asura Princess Hidiṁbā in Manālī, after killing her brother who had intended to devour him alive. By Hidiṁbā he had a son called Ghaṭoṭkaca; (see Hidiṁbā). Well known for killing strong foes and Asurās; Ḍraupaḍī looked upto him for help; killed Ḍuhshāsana on the 16th day of the battle of Kurukshetra and drank his blood and thus fulfilled a vow he had taken for the latter's insult of Ḍraupaḍī (see Ḍraupaḍī); on the last day of the battle, he killed Ḍuryoḍhana by using unfair means and smashed his thigh and thus brought him to the ground, fulfilling yet another vow of avenging Ḍraupaḍī. Balarāma, who witnessed the act, was incensed at it and wanted to attack him but was prevented by Kṛśṇa. (see Balarāma.) This won Bhīma the name, Jihmayoḍhin, the unfair fighter; (*ii*) Father of Ḍamyaṅṭi; (*iii*) an Asura of the Aṭala region; (*iv*) one of the 11 Rudras; (*v*) A Rākshasā gaṇa; (*vi*) a Vānar chief; (*vii*) a A fulfiller of the desires of all living or lifeless beings; embodiment of ether; wives are Ḍishā, the ten directions of space; son Sarga (Creation).

BHĪŚMA: son of king Shaṅṭanu by the goddess Gaṅgā (see Gaṅgā). Shaṅṭanu fell in love with the beautiful Saṭyavaṭī and wished to marry her but her father would not agree to the marriage till Shaṅṭanu promised that his son born to Saṭyavaṭi would inherit the throne. When Bhīśma heard of this condition laid by Saṭyavaṭī's father, he willingly gave up his right to the throne and vowed never to marry or otherwise to beget children lest his sons demand the throne. (see Saṭyavaṭī) Saṭyavaṭī married Shaṅṭanu and had two sons by him, the elder of whom died shortly after ascending the throne and the younger son, Viciṭravīrya succeeded him to the throne. Being a minor, Bhīśma remained his protector and adviser and won the three daughters of the king of Kashi for him as wives and when he died childless, Bhīśma became the protector of the widows. Bhīśma was asked to raise seed to his brother's widows but being firm in his vow of Brahmacarya, he refused and ultimately Kṛśṇa Dwaipāyana, the son of Saṭyavaṭī before her marriage to Shaṅṭanu, raised seed to the widows of his half brother as was then the prevailing custom and thus were born Pāṅdu and Ḍhṛtarāśtra. Bhīśma brought up the boys and acted as their regent till they came of age; also brought up their children, the Pāṅdavas and the Kauravas; called Piṭāmaha or the Paṭriarch. At the break of hostilities between the cousins, he first preached peace and moderation but ultimately sided with the Kauravas and became the commander of their armies on the condition that he did not have to fight Arjuna. But on the 10th day of the battle was goaded by reproaches of Ḍuryoḍhana to attack Arjuna; unfairly wounded by Shikhaṅḍin as Bhīśma refused to fight one who was born a woman (see Aṁbā, Shikhaṅḍinī). Arjuna was asked to provide a bed of arrows for Bhīśma to lie upon. He shot so many arrows into Bhīśma's body that there was not even two fingers space left unwounded on his body and he lay on his 'bed of arrows'. He survived 58 days and decided to quit his mortal body after that as he had the power of fixing the time of his death.

BHRAMARĀ: an Apsarā.

BHṚGU: (*i*) a Vedic sage; one of the Prajāpaṭis; founder of the race of Bhṛgus or Bhārgavas; born of fire; one of the 10 mind-born sons of Brahmā; married Karḍama's daughter Khyāṭī; married the daughter of Pūlomā and two daughters of Ḍaksha; father of Cyavana; present at the anointing of Vāmana Hari; praised the Lord and Aḍiṭi; rescued Agasṭya Muni from the tyranny of king Nahuśa. Nahuśa had obtained superhuman powers and to avoid his potent glance, Bhṛgu crept into the hair of Agasṭya when Nahuśa attached Agasṭya to his chariot and dragged him. Bhṛgu cursed Nahṛśa to become a serpent for having kicked Agasṭya on the head to make him move (see Agasṭya, Nahuśa).

According to a legend in the PADMA PURĀṆA, the Ṛśis gathered at a sacrifice and discussed which deity deserved most the homage of the Brāhmaṇs. Unable to come to a decision, they asked Bhṛgu to find it out for them. To test the character of each god, Bhṛgu paid a visit to them. Shiva was engaged with his wife and Bhṛgu could not see him. As Shiva was in the dark with his wife, Bhṛgu cursed him to be worshipped as a Linga, his organ of generation and said that no pious and respectable man would worship him. When Bhṛgu visited Brahmā, he found him surrounded by sages and inflated with his own pride and did not pay much attention to Bhṛgu. He therefore, excluded him from the worship of Brāhmaṇs; went to visit Viśṇu and found him fast asleep. To wake him, he stamped his foot on Viśṇu's chest. Viśṇu, contrary to Bhṛgu's expectations, gently pressed the sage's foot and said that he was honoured by the touch. Bhṛgu was pleased at the humility of the God and satisfied by his goodness, decided that Viśṇu alone deserved the worship of gods and men. The Ṛśis concurred with Bhṛgu's decision; (*ii*) a sage and a contemporary of Kṛśṇa; (*iii*) the teacher of Vyāsa; (*iv*) father of Atharvana Agni; (*v*) a descent of Bhṛgu.

BHṚGUS: Mythical, aerial gods connected with Agni; producers and nourishers of agni and chariot makers; descendents of Aṅgiras, Atharvaṇs, Ribhus, etc.

BHŪḌĒVĪ, BHŪMI: Earth as a consort of Viśṇu of light green colour dressed in yellow. When two armed, she carries nīlōtpalās (lotuses); when four armed, she carries a ratna-pātra (a vessel containing gems), a sarya-pātra (a vessel containing vegetables), oushaḍhi-pātra (a vessel containing medicinal herbs) and a lotus.

BHŪṬA: ghosts, imps or goblins; malignant spirits haunt grave yards, cremation grounds, forests, etc. devour human beings; animate dead bodies; attendants of Shiva; born of Kroḍha or anger; created at a moment when the Creator was incensed (see Kroḍha). All demoniac beings; souls of people who died a violent death; follow armies; poison trees, ponds and fields.

BHŪṬAMĀṬĀ: Ḍēvī, black with long eyes, her face is white or red, wears a liṅga on her person, two armed, holds in her hands the khadga and the khētaka; worshipped by bhūṭas, prēṭās, pisacās, Iṅdras, Yakshas, Gaṅḍharvās.

BHŪṬESHWARA: the Lord of Bhūṭas or ghosts, haunts cremation grounds; when heated with drink, dance furiously, wearing a necklace of skulls, trample on rebellious demons. His most well-known dance is Ṭāṅdava, a form of Shiva.

BHUVANESHWARĪ: the consort of Shiva; depicted as smiling; with large breasts and three eyes. Her hands are in the gesture of granting boons, allay fear and hold an elephant hook and a noose; has the moon on her diadem; in her lower right hand she holds a chalice in the upper right hand a mace; in the upper left hand a shield; in the lower left hand, the bilva fruit; on her head she carries a serpent, a liṅga and a yoni.

BIDĀLĪ: a mind-born mother.

BIMBA: a son of Vāsudeva and Bhaḍrā.

BIṄḌU, BIṄḌUSĀRA: (*i*) a sage; (*ii*) a son of Ḍanu; (*iii*) a kinnara.

BRAHAḌRAṬHA: a son of Uparicara, a Vāsu (see Uparicara); his two wives produced one half each of a child which were cast away by the mothers. Rākshasī Jarā picked them up, joined them and the pieces formed a boy called Jarāsaṅḍha (see Jarāsaṅḍha).

BRAHMĀ, BRAHMAN (neuter): the Supreme soul of the universe, all pervading and infinite in its manifestations; present in animate and inanimate objects; the highest and the meanest; absolute and eternal, from which all things emanate and to which all return; invisible, unborn, uncreated, without a beginning and without an end.

BRAHMĀ (masculine): God of Creation and the first member of the Hindu Triad; Prajāpaṭi, the Lord of all creatures; sprang from the golden egg Hiraṇyagarbha deposited by the Supreme first cause. One day of Brahmā consists of 2,160,000,000 years. When he has created the world, it remains unaltered for this period after which everything is consumed by fire and only the sages, gods and the elements survive. When Brahmā awakes, the universe and all creatures are restored and this process is repeated till such time as hundred years of Brahmā come to a close. After this, Brahmā, gods and the sages also expire and the whole universe goes back into its constituent elements.

Brahmā is shown as of red colour; has four heads; the original fifth got burnt by the wrath of Shiva for having spoken disrespectfully to him. In his four hands he holds a sceptre, a string of beads, the bow Parivīṭa and the VEDA. His consort is Saraswaṭī, the goddess of learning, his vehicle is the swan, his residence is called Brahmavṛṅḍa. As the procreator of men, he has incestuous relations with his daughter, variously called: Vācā or Saraswaṭī (Speech), Saṅḍhyā (twilight), Shaṭarupā (the hundred formed), Gāyaṭrī, Brāhmaṇī.

There are different versions regarding his origin. According to the SHAṬAPAṬHA BRAHMAṆA and Manu, the Supreme soul created the waters in which a seed was deposited. This seed became golden egg in which the supreme soul was born as Brahmā, the progenitor of all the universe. In the RAMĀYAṆA, the self existent Brahmā with the deities arose out of the waters which was before the world became what it is now. He arose from ether and from him descended the various sages. According to the MAHĀ-

BHARATA, Brahmā sprang from a lotus stalk that grew from the navel of Viśṇu.

Brahmā first created ten mind-born sons: Marici, Aṭri, Aṅgiras, Pulaṭsya, Pūlaha, Kraṭu, Prāceṭas, Vasiśtha, Bhṛgu, Nāraḍa. Later Ḍaksha was born from his right thumb; Ḍharma from his chest; Kāma from his heart; Kroḍha from between his eyebrows; Lobha from his lips; Moha from his intellect; Maḍa from his egoism; Pramoḍa from his throat; Mṛṭyu from his eyes; Bharṭa from his palm. Then his body split into two parts: a male and a female. The female called Shaṭarūpā was a beautiful maiden and Brahmā was afflicted with a sexual passion for her. He kept on looking at her amorously and when she went round him for salutations, he developed four more faces so that he continued to look at her when she circumbulated him. He ultimately had incestuous relations with her and lived with her for a hundred divine years.

Known for partiality, his curses and blessings are moderate; learnt the VEDA from Harī and taught it to Manu; influenced Soma to restore Ṭārā to Bṛhaspaṭi; punished Soma for sinfully enjoying Ṭārā; made Ḍaksha the overlord of Prajāpaṭis; presented Pṛṭhu with armour and prevented him from slaying Iṅḍra; praised Kṛśṇa for killing Kālanemi; requested Hari to restore the fortune of Iṅḍra lost due to Ḍurvāsa's curse; present at Prahlāḍa's coronation; praised Shiva for burning Ṭripurum; came to see Vāmana measuring the world with his two steps; suggested to Raivaṭa that Balarāma was a suitable husband for Revaṭī; went with Ḍevās to Ḍwārakā to remind Kṛśṇa that it was time for him to return to his celestial abode; released Hanumān from the captivity of the Rākshasās; when Viśṇu agreed to be born as a son of Ḍashraṭha, he ordered the Gaṅḍharvās, Apsarās, Viḍyaḍharins, Yāksiṇis and other celestial ladies to give birth to monkeys from the Ḍevaṭās; produced Mānasarovar lake on mount Kailāsh by meditation; along with other gods, went to Mahāḍeva to request him to produce a son who would be the god of war, gave a boon to Bhagīraṭha that the celestial Gaṅgā will water the earth; blessed Vishwāmiṭra that he will become a Ṛśi; witnessed the battle between Rāma and Parashurāma; prayed to by Kaushalyā for the safety of Rāma when he went into exile. After praying for 10,000 years, Rāvaṇa made a sacrifice of his heads to him; Vishwakarman designed the Puśpak vimān for him which he presented to Kuvera; also made him the 4th Lokapāla; told Rāvaṇa that he should be afraid of mortals. For the benefit of humanity, cursed Kuṁbhkarṇa with sleep for 6 months on end; gratified with the penance of Rāvaṇa, restored his multiple heads; gave him the boon of changing his shape at will; when Iṅḍra was defeated by Rāvaṇa he told him that the cause was his seduction of Ahalyā.

With the passage of time, Brahmā was relegated to the back-ground and Viśṇu and Shiva took precedence over him in worship. Worship of Brahmā only takes place at Puśkar near Ajmer.

BRĀHMAṆI: one of the Saptamaṭṛkas; consort of Brahmā, 4-faced of golden colour, wears yellow garments; carries the shula in her back right hand, in the back left hand an akshamālā; front right hand in the abhaya pose and the front left hand in the varaḍa pose. She sits on a red lotus and has haṁsa, the swan, as her vehicle and as her standard.

BRAHMARŚIS: the seven chief sages of whom Bhṛgu was the chief.

BRAHMAJĪṬ: a son of Kālanemi.

BRAHMARĀKSHASĀS: a class of demons; Agastya and Vishwāmiṭra came under this group; live in the Surabhi forest.

BRAHMAṆAPUṬRA: the sages born of Brahmā's heart, ears, eyes, breath etc.

BRĀHMĪ: (*i*) A Shakṭi; (*ii*) a mind-born mother.

BṚHABḌALA: (*i*) Last of the Ikshwāku's; son of Ṭakshaka and father of Bṛhaḍraṇa; killed in battle by the father of Parikshiṭ; (*ii*) a friend of Kārṭavīrya; killed by Parashurāma.

BṚHASPAṬI: (*i*) a deity with wide curative powers; protects mankind from evil; personified as planet Jupiter; travels in a vehicle drawn by either light coloured horses, vehicle called Nīṭighośa; portrayed as seven-mouthed, seven-rayed, and hundred winged (clouds), with a beautiful tongue, a blue back (heaven) and sharp horns (rays); (*ii*) a sacrificer and a priest who interceded with gods on behalf of men; (*iii*) a Ṛśi, son of Aṅgiras; married Ṭārā who was abducted by Soma, the moon, resulting in a war Tārakāmāyā; Uśanas, Ruḍra and all the Ḍaiṭyās and Ḍānavās aided Soma, Iṅdra and the gods sided with Bṛhaspaṭi; Brahmā interposed and Ṭārā was restored to her husband. Ṭārā bore a son who was claimed by both Soma and Bṛhaspaṭi; Ṭārā was commanded by Brahmā to tell the truth and she declared Soma to be the father. The child was named Budh. (see Ṭārā); appointed Purohiṭ of the gods; brought back to life the gods killed by the Asurās; served as calf for the sages to milk the vedic lore from the earth; fought with Shukra in the Ḍevāsura war; blessed Umā with a son; blessed the Ḍeva host in the Ṭārakāmāyā; visited Bhīśma when he was lying on his bed of arrows; father of Bhāradwāja by Mamaṭā, the wife of his younger brother Uṭaṭhya (see Bhāraḍwāja); (*iv*) Shiva.

BUḌḌHA: (*i*) means wise and intelligent, son of Ṭārā and Soma (see Bṛhaspaṭi); married Ilā, daughter of Manu Vaivaswaṭa and mother of Pururavas; personified as the Planet Mercury; (*ii*) the 20th avaṭār of Viśṇu after the advent of Kāli; (*iii*) a name of Shiva; (*iv*) the 9th avaṭār of Viśṇu and the founder of Buḍḍhism.

BUḌḌHI: daughter of Ḍaksha; wife of Ḍharma; gave birth to Arṭha; mother of Buḍha and Aparṇaṭā; (*ii*) a Ṭuśiṭa god; (*iii*) a son of Shaṭarūpā.

C

CAKRA: (*i*) a son of Saṭyabhāmā and Kṛśṇa; (*ii*) the Discus of Hari.

CAIḌYA: a son of Yuḍhīśṭhira's aunt and Ḍamaghośa; brother of Ḍaṅṭavakṭra. Both brothers were once the attendants of Hari; born on earth by the curse of a Brāhmaṇa. Once Sānaṅḍa and other sons of Brahmā went to Viśṇu-Loka. They were prevented by the two brothers from entering Vaikuṅtha; cursed to be born as Asurās; born as Hiraṇyakashipu and Hiranyāksha; then as Rāvaṇa and Kuṁbhakarṇa and now as Caidya and Daṅtavakṭra; hated Kṛśṇa; allies of Jarāsaṅḍha; (*ii*) Shishupāla.

CAKRAPĀṆI: was asked to give up sleep for the churning of the ocean.

CAKRĪ: a name Kṛśṇa.

CAKRIṆI: a name of Laliṭā or Ḍevī.

CAKRAKA: a medicine man, lived during vedic times; believed as an incarnation of serpent Sheśa.

CAKSHU: (*i*) a Manu; (*ii*) Shiva; (*iii*) 3rd son of Heaven.

CAKSHUSMAṬI: a consort of Mārṭāṅda Bhairava.

CALA: a son of Maḍīrā.

CALĀ: a name of Lakshmī.

CAMASA: a son of Ṛśabha and a Bhāgavaṭa; a sage who described to Nimi the nature of those who are not devoted to Hari.

CĀMUṄDĀ: (*i*) a manifestation of the goddess Ḍūrgā. Cāmuṅdā is the contraction of the name Caṅda and Muṅda for having killed two demons of that name; depicted as black with formidable frowns on her forehead; armed with a scimitar and a noose; wearing a garland of dead corpses; dressed in elephant hide; her open mouth dripping blood; tongue lolling out; eyes blood shot; (*ii*) a mind-born mother.

CAṄDA: (*i*) a Ruḍra; (*ii*) a Nāgapaṭi; (*iii*) head of a Shivagaṇa; (*iv*) Pishacas.

CAṄDĀ: a mind-born mother.

CAṄDAVEGA: the Lord of Gaṅḍharvās who had 360 followers; allegorically the days of the year; the Gaṅḍharvās represent the daytime, their women the night.

CAṄDAYAS: (*i*) 33 Ḍevās constituting three Gaṇās: Yama, Ajiṭās and Shākṭās who with their chief Iṅdra, drink Soma; (*ii*) gods of the Cakshusa epoch also known as Sāḍhyās.

CAṄDIKĀ: a name of Yogamāyā; Ḍiṭi during the course of pregnancy was forbidden to take the remainder of offerings to the goddess. Her shrine was known as Caṅdikāgṛha; a mother goddess; (*ii*) a servant maid of Pārvati.

CAṄDĪSHA: an attendant of Ruḍra who laid his hands on Pūśaṇ at the destruction of Ḍaksha's sacrifice.

CAṄDĪ, CHAṄḌIKĀ: a manifestation of goddess Ḍurgā, seven years of age, a form she took to kill the Asura Mahiśa.

CAṄDOḌEVA: a deity worshipped only by women for obtaining qualified sons. He was the son of a Brāhmaṇa mother and a Shūḍra father and is associated with Yakshas and Pisācās.

CAṄDOḌRI: a Rākshasi who kept vigil over Siṭā and threatened to devour her if she did not accept Rāvaṇa.

CAṄḌRA: is moon personified; pointed out to Hari that in the guise of a Ḍeva, Rāhu was drinking nectar churned out of the ocean; fought with Rāhu in the Ḍevāsura war (see Soma).

CAṄḌRĀ: a daughter of Vṛsaparvan.

CAṄḌRAGUPṬA: the minister of Haiheyas who advised the king to get the cow of plenty belonging to Jamaḍagni. The king agreed and sent his men to fetch the cow. Jamaḍagni argued that the cow was meant for religious purposes. He was beaten to death and as a revenge, his son Parashurāma exterminated the Kshaṭriyās 21 times from the face of the earth (see Parashurāma).

CAṄḌRAMĀ, CHAṄḌRA: a Ḍānava (see Soma).

CAṄḌRĀRKA: a Rākshasa.

CAṄḌRĀRKABHŪKARA: a son of Khasa; a Rākshasa.

CAṄḌRASENĀ: a mind-born mother.

CAṄḌRASHRĪ: son of Ḍwiyajña; father of Pulomā.

CAṄḌRASHEKHARA: Shiva.

CAṄḌRAVAMSHA: a Kinnara.

CAṄḌRĪKĀ: a mother goddess.

CĀṆŪRA: an Asura friend of Kāṁsa and a wrestler; invited Kṛśṇa and Rāma to a match and was killed by Kṛśṇa.

CARA: a son of Devayāni; a Yāksha.

CARAKA: a Paulaha and one of the seven sages of the period of Tāmara Manu.

CĀRAṆ: gods of the 3rd epoch; at Brahmā's request gave birth to the monkeys so that they could help Rāma in his battle with Rāvaṇa. After defeating the Ḍaiṭyas, Iṅḍra ruled the three worlds with the help of Ṛśis and Cāraṇs, inhabitants of the Himālayās; lived in the hermitage of Vasiśṭha; watched the battle between Rāma and Parashurāma; prayed for Rāma's victory over Khara; congratulated Rāma and his army for crossing the ocean to go to Laṅkā.

CĀRAṆA: Panegyrists of heaven; dancers, musicians, sing the praises of heroes.

CARŚAṆI: wife of Varuṇa.

CARŚAṆIS: sons of Aryamān and Māṭrikā; the originators of the human race.

CĀRUBHAḌRA: a son of Rukmiṇi.

CĀRUḌEŚṆA: (*i*) a son of Rukmiṇi; votary of Kṛśṇa; defended Ḍwārakā against Sahlya; went with Kṛśna's sacrificial horse; (*ii*) a son of Jāṁbavaṭi and Kṛśṇa; a good archer.

CĀRUMAṬĪ: (*i*) daughter of Rukmiṇi and Kṛśṇa; (*ii*) wife of Bālin.

CĀRUMUKHĪ: a daughter of the Gaṅḍharvās.

CAṬURMUKHA, CAṬURVAKṬRA: Brahmā, the four-headed god (see Brahmā)

CAṬURMURṬI: a name of Vighneshwara.

CHAGA: (*i*) a goat, the vehicle of Agni; its flesh is pleasing to Piṭṛs.

CHAGALA: (*i*) one of the 16 classes of Pishacās; (*ii*) a son of Muṅdisharā avatār of the Lord.

CHĀYĀ: (shade) was the handmaid of the sun. Saṅjña, the wife of the sun, unable to bear the fervour of her husband, put Chāyā in her place. The sun did not see the difference and had three children by her: Shani, the planet Saturn; the Manu Sāvarṇi; and a daughter, the Ṭapaṭi river. Chāyā showed great partiality towards her own children, thus provoking the wrath of Yama, the son of Saṅjña who lifted his foot to kill her. Chāyā cursed his leg to be afflicted with sores and worms. This made it obvious that she was not the mother of Yama and Sun went in search of Saṅjña and brought her back. Chāyā was the daughter of Vishwākarman and thus sister of Saṅjña.

CIṬRAGUPṬA: the scribe of the Lord of Death Yama; keeper of good and bad deeds of dead souls; born of Brahmā's body; dwells near Yama. Brahmā made him a sharer of the oblations offered in the fire sacrifices; worshipped on the second day of the clear fortnight of the month of Kārṭika. His image is of iron; possesses black attributes.

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CIṬRAKARMA: a sculptor created a beautiful form out of the ashes left by Maḍana's body burnt by Shiva. Having thus been restored to life, he was asked to meditate on Shaṭaruḍriya in honour of Ruḍra. This was Bhaṅda who was blessed by Shiva to rule for 6000 years.

CIṬRALEKHA: daughter of Kumbhāṅda, minister of Bāṇāsura; a heavenly nymph; skilled in painting and magic arts; friend of Uśā. (see Uśā).

CIṬRĀṄGAḌA: the eldest son of Shaṅtanu from his wife Saṭyavaṭi; half brother of Bhiśma; killed in early life in a conflict with a Gaṅḍharva; a proud and arrogant man.

CIṬRĀṄGAḌĀ: daughter of king Ciṭravāhana of Maṇipura; married Arjuna and bore him a son called Babhruvāhana.

CIṬRARAṬHA: a Gaṅḍharva king seeing whom bathe and sport with maidens in a river, Reṇukā, wife of Jamaḍagni, became filled with desire and was condemned by her husband for falling from grace; she was beheaded by her son Parashurāma at the orders of his father (see Jamaḍagni).

CIṬRARAṬHA (CAIṬRARAṬHA): a Mauneys Gaṅḍharva; overlord of the Gaṅḍharvās, Kinnarās and Viḍyaḍharās; milked the earth in the lotus vessel along with the Apsarās.

CULIN: a great ascetic; while engaged in Brahmā Tapa was cared for by Apsarā Urmilā, daughter of Somaḍa; gratified with her for looking after him, he gave her a boon. At her request she became the mother of a mind-born son called Brahmaḍuṭṭ.

CYAVAN: a sage, son of Ṛśi Bhṛgu by Pulomā; father of Apravānam, Ḍaḍhica and Pramaṭi. According to a legend in the MAHĀBHĀRATA, Pulomā was pregnant when a demon carried her off. Frightened, the child dropped from her womb. The demon took pity on her and let her go and that is why the child was named Cyavana, which means the fallen. (see Pulomā)

Cyavana practised severe austerities and his shrivelled body looked lifeless. The sons of king Saryāṭa pelted his body with stones. This greatly incensed the sage and to appease him, Saryāṭa presented his daughter to him in marriage. According to another version, Cyavana was so absorbed in penances on the banks of the river Narmaḍā that white ants constructed a nest around him, leaving only his two eyes. Sukanyā, the daughter of king Saryāṭa seeing two bright objects in an ant-hill, poked them with a stick. The sage was greatly incensed and would only be appeased if the king gave his daughter to him in marriage; married Sukanyā; she was a faithful and devoted wife to him. The Ashwins tried to seduce her but she repulsed their advances. Having failed to seduce her away from her shrivelled, old and decrepit husband, Ashwins then told her that they were the physicians of the gods and could restore youth and good looks to her husband after which she could make her choice from among the three of them. Sukanyā agreed to their proposal and accordingly the two Ashwins and her husband bathed in a celestial pool and came out looking all alike, young and handsome. Sukanyā, however, recognised her husband and chose him. Cyavana, in gratitude to the Ashwins for divesting him of his decrepit body, prolonging his life and for restoring his youth, compelled Iṅdra to allow the Ashwins to participate in the celestial Soma sacrifice. (see Ashwins). Iṅdra would not agree to this proposal as he was annoyed with the Ashwins for taking advantage of their healing powers and for mixing with the mortals. Enraged at Cyavana's audacity at approaching him thus, Iṅḍra went to crush Cyavana with his thunderbolt in one hand and a mountain in the other. Iṅḍra was humbled by Cyavana who created a demon to devour Iṅḍra. At the sight of the demon, Iṅḍra submitted to Cyavana's request and the Ashwins were permitted to drink Soma.

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DAḌHIKRA (ḌAḌHIKRAVAN): a Vedic winged horse; Sun, scattering curdled milk meaning the dew. Also called Eṭasa and Ṭarkshya.

ḌAḌHYAṄC, ḌAḌHICI, ḌAḌHYAṄGA, ḌADHYAṄJA: a vedic Ṛsi, son of Aṭharvaṇ; learnt science from Iṅḍra on the assurance that it would not be passed on to anyone else, the penalty for which was the head of the Ṛśi. Ashwins persuaded him to part with his knowledge to them and to save him from the wrath of Iṅḍra, replaced his head with that of a horse. When Iṅḍra struck off the horse head of Ḍaḍhyaṅc, it was immediately replaced by the Ashwins by the real head of Ḍaḍhyaṅc. So long as Ḍaḍhyaṅc lived on earth, the Asurās were under control. But on his ascending to heaven, they spread all over the earth. To annihilate them, Iṅḍra asked Ḍaḍhyaṅc if there was any relic of his on earth with which the Asurās could be destroyed. Ḍaḍhyaṅc told him about the episode of his horse head. This was found in a lake near Kurukshetra. Iṅḍra used its bones as weapons to kill the Asurās and the bones proved to be more potent and effective as a weapon than Iṅḍrā's thunderbolt; saw Apsarā Alaṁbuśā and his vital seed came out; from that seed Sāraswaṭa was born, borne by the river Sāraswaṭi (see Alaṁbuśā, Sāraswaṭi); saw with his yogic powers the consequences of not inviting Shiva to Ḍaksha's sacrifice and fore-warned Ḍaksha.

ḌAHANA: (*i*) one of the 11 Ruḍras; (*ii*) Agni; (*iii*) a companion of Skaṅḍa.

ḌAIṬYĀS: Titans, supernatural beings, a race of demons and giants who always interfere with sacrifices and are constantly at war with the gods; descendents of Ḍiṭi and Kashyapa; churned the ocean of milk along with the Ḍevaṭās to extract amṛta; suffered loss of energy due to the poisonous fumes emitted by Vāsuki; did not accept the Apsarās as wives; did not partake of the amṛta and were therefore, called Asuras defeated in war by the Ḍevaṭās. Kaushalya prayed to them for the safety of her son Rāmacaṅḍra when he went into exile gathered to witness the last battle between Rāma and Rāvaṇa; defeated by the Ḍevaṭās, they took protection under the wife of Bhṛgu.

DĀKIṆĪ: a female fiend who attends on Kāli and feeds on human flesh also called Asrapās or blood drinkers; evil spirits injuring children.

ḌAKSHA, ḌAKŚA: means ritual skill. A competent, intelligent person possessing precision, imagination and curative powers. In the Ṛg-Veda, Ḍaksha is mentioned as born of Aḍiṭi and Aḍiṭi of Ḍaksha. This is because Aḍiṭi is eternity and Daksha is the spiritual power and male energy which generates that eternity. As a son of Aḍiṭi, he is also an Āḍiṭya.

According to the Mahābhāarṭa, Ḍaksha was born from the right thumb of Brahmā and his wife from the left; also married Manu's daughter Prasūṭi and by her had a large number of daughters, their number varies according to different accounts; gave ten daughters to Ḍharma, 13 to Kashyapa who became the mothers of gods, demons and other living beings; 27 married Soma, the moon and these became the 27 Nakshaṭras or lunar mansions. One of them called Saṭi married Shiva. Shiva cursed his father-in-law to be born in another Manwaṅṭara as a son of Pracheṭasas and Māriśā. Māriśā is considered as the daughter of the moon. (see Māriśā). The duality of Ḍaksha's nature is seen in his being an offspring of the moon through his mother Māriśā but since he gave 27 daughters in marriage to the moon, he is also a father-in-law of the moon.

The story of the quarrel between Ḍaksha and Shiva states that Ḍaksha instituted a sacrifice in which all the gods and demigods were invited but Shiva was kept out. This enraged Shiva and he destroyed the sacrifice by shooting an arrow into it. Saṭi, the wife of Shiva urged her husband to display his powers as a god and to assert his right as a son-in-law (see Saṭi). On the instigation of his wife, Shiva created Virabhaḍra of terrifying appearance who led a host of demigods against Ḍaksha (see Virabhaḍra); a universal catastrophe took place; the world shook; many gods and Ṛśis were killed or maimed till Ḍaksha acknowledged the supremacy of Shiva and the latter restored the gods of life. Ḍaksha was also decapitated in the battle and since his head could not be found, it was replaced by a goat's head.

Ḍaksha had seven allegorical sons. Kroḍha, Ṭāmas, Ḍama, Vikriṭa, Aṅgiras, Karḍama, Ashwa. He was a Prajāpati, a law giver and is included among those who wrote the Ḍharmashasṭras.

ḌAKSHĀYAṆI: an avatār of Umā; stars regarded as her daughters; a daughter of Ḍaksha, became Himavān's daughter by worshipping Shiva.

ḌAKSHIṆĀ: daughter of Ruci and Ākūṭi; consort of Suyajña, an avaṭār of Hari; had 12 sons who are known as Ṭuśiṭa gods of the Swāyaṁbhūva Manu (see Ṭuśiṭa).

ḌAMAGHOŚA: King of Cedi; father of Shishupāla.

ḌAMOḌARA: a name of Kṛśṇa because his mother tied him with a rope round his belly.

ḌAMPAṬI: a vedic goddess, deified and idolized as a goddess of procreation which was considered divine.

ḌAMSṬRA: daughter of Kroḍhavasha; wife of Pulaha; mother of lions, tigers, elephants, etc.

ḌAMYAṄṬI: wife of Nala (see Nala).

ḌAṄḌA: (*i*) a Rākshasa, son of Sumāli and Ketumati; (*ii*) the youngest son of Ikshwāku; did not possess any intelligence; king of the Viṅdhya mountain; appointed Uśanas as his purohiṭ; saw Urjā, the daughter of his Purohiṭ Shukrāchārya, fell in love with her and asked her to marry him. She refused and he ravished her; cursed by her father and within seven days his kingdom, armies and other belongings were reduced to ashes; (iii) an attendant of Sūrya.

ḌĀṆAVĀS: a class of demons originated from Ḍānu (see Ḍānu) and a daughter of Ḍaksha; most well known are Vrtṛa and Māyā.

ḌAṄḌAḌHARĀ: daughter of Ḍaksha, wife of Kāshyapa; mother of Ḍānavās.

ḌĀṆḌAḌHARA: Yama, the rod-bearer.

ḌANU: a son of Kashyapa and Ḍiṭi, appointed Purohiṭ; (*ii*) son of Aṅgiras.

ḌANŪ: daughter of Ḍaksha, wife of Kashyapa; mother of Ashwagiri and Kabaṅḍha.

ḌANUPUṬRAS: The great Asuras, 100 in number, chief is Vipraciṭṭi.

ḌARBAS: Rākshasās and other demons.

ḌĀRUKĀ: charioteer of Kṛśṇa; fetched Arjuna when it was time for Kṛśṇa's return to heaven (see Kṛśṇa).

ḌĀSA: a servant; appellation of Shūḍras.

ḌASHĀNANA: Rāvaṇa, the ten-faced.

ḌASHAKAṄḌHARA: Rāvaṇa, killed by Rāma.

ḌASHAGRIVA: Rāvaṇa, because he had 10 heads.

ḌĀSHEYI: the fisher woman who took birth as Saṭyavaṭi and married Shaṅṭanu; mother of Viciṭravirya (see Saṭyavaṭi).

ḌASHRAṬHA: a descendent of Ikshwāku of the Solar race; son of Aja; father of Rāmacaṅḍra; had three wives; performed a sacrifice to obtain progeny; Viśṇu himself appeared before him and gave him a vessel full of nectar for his wives to beget children. Ḍashraṭha gave half to his chief queen Kaushalyā and half each of the remainder to the other two queens Sumiṭra and Kaikeyi. All three conceived and gave birth to sons; Kaushalyā to Rāmacaṅḍra, who was born with half the essence of Viśṇu since his mother drank half the nectar; Kaikeyi bore Bharaṭa who had one fourth of the essence of Viśṇu and Sumiṭra gave birth to Lakshmaṇa and Shatrughna and they jointly had one-fourth of the essence of Viśṇu.

Ḍashraṭha died due to a curse. As a young man, he had gone hunting. Being a crack shot, he killed a young man called Shrawaṇ Kumār by merely aiming his arrow towards a lake from where he heard a noise resembling the roar of an animal and killed inadvertently the only son of aged, blind parents. (see Shrawaṇ Kumār) and they cursed him to die of grief for his son as they were going to die in grief for their son.

When Ḍashraṭha's son Rāmacaṅḍra came of age and was to be crowned the heir apparent, Ḍashraṭha's youngest queen Kaikeyi on the instigation of her maid Maṅṭhrā, reminded the king of the two boons he had once pledged to her and asked for the fulfilment of those vows. The unsuspecting king reiterated his vows. Assured of his word, Kaikeyi demanded that Rāma should be sent into exile for 14 years and her own son Bharata should be crowned the king. Ḍashraṭha could not go back on his word nor could he fulfil her demands. Rāmacaṅḍra coming to know of his father's grief, voluntarily decided to go into exile. (see Kaikeyi) On his departure, Ḍashraṭha pined away and died of grief.

ḌĀSĪ: (*i*) a female slave; (*ii*) a servant maid; there are four kinds of Ḍāsi: Ḍevaḍāsi, Brahmaḍāsi, Swatantra, Shuḍradāsikā. The first two occupy the status of a kshaṭriya lady; the third of a dancing girl (veshi) and the last of a lower caste (hīnajāṭi).

ḌASRA: brother of Nasaṭya; one of the twins Ashwani Kumar, mythologically the father of Nakula and Sahaḍeva, sons of Pāṇḍu.

ḌASYUS: evil beings and enemies of gods and men; represented as dark coloured: robbers, outcastes, barbarians, the original inhabitants of India; resisted the Āryan immigration to India; Ābhirs and Mlechās; seized 16,000 ladies of Kṛśṇa's due to a curse on them (see Kṛśṇa).

ḌAṬṬĀTREYA: son of Atri and Anasūyā; part incarnation of Viśṇu, Shiva, Brahmā; teacher of antigods; originator of Ṭāntric rites; restored Vedic rites; protects men from evil influences, created the plant from which Soma-ras is extracted; addicted to wine and women; his love of songs and association with people of low birth made him ritually impure; praised by gods for having saved them from demons; gave king Karṭavirya thousand arms.

ḌEVĀ: a god or a deity, 33 in number, eleven for each of the three worlds.

ḌEVAḌUTA: a messenger of gods.

DEVĀHŪṬĪ: (*i*) daughter of Swayambhuva Manu; sister of Priyavraṭa and Uṭṭānapāḍa; wife of Karḍama; mother of Kapila. Heard from Nāraḍa the greatness of Karḍama and fixed her mind on him. Accepted by Karḍama; Viśṇu took birth in her womb as Kapila; (*ii*) wife of Pururavās.

ḌEVAKA: brother of Ugrasena; father of Ḍevaki.

ḌEVAKĪ: cousin of Kaṁsa; wife of Vāsuḍeva; mother of Kṛśṇa; considered as an incarnation of Aḍiṭi, the mother of gods; had 8 children comparable to the 8 Vasus (see Kṛśṇa).

ḌEVALA: Vedic Ṛśi; author of a code of law; an astronomer; grandfather of Pāṇini.

ḌEVALĀ: Music personified as a female.

ḌEVAMĀṬĀ: the goddess enshrined at Saraswaṭi.

ḌEVAMĀṬARAS: the 60 daughters of Ḍaksha, collectively known as the mothers of gods.

ḌEVAMĀṬRI: mother of gods, an appellation of Aḍiṭi.

ḌEVAMĪḌHA: (alias Sūra); son of Hṛḍika; husband of Māriśā; gave birth to ten sons, including Vāsuḍeva and five daughters including Pṛṭhā; gave Pṛṭhā in adoption to Kuṅṭibhoj.

ḌEVĀPI: (*i*) son of Praṭipa; brother of Shaṅṭanu; Purohiṭa of the Ḍevās, unaccepted to the people as he suffered from leprosy; the famine in Shaṅṭanu's kingdom was said to be due to his elder brother Ḍevāpi having been passed on for succession.

ḌEVARAṬA: (*i*) a Ṛsi of the Solar race; son of Vishwāmīṭra, also considered as the eldest son of Nimi; lived among the Viḍehas; in charge of Shivā's bow which later came into the possession of Janaka and was broken by Rāmacaṅḍra at Siṭā's swayaṁvara; (*ii*) a name of Shunhashepa as he was given back by the gods to Vishwāmiṭra. (see Shunahshepa).

ḌEVARṢIS: sages who attained perfections on earth and were raised to the position of demigods, e.g. Nāraḍa.

ḌEVAṬĀ: a divine being; 33 in number, present at the yajña of Ḍashraṭha to procure progeny; Brahmā told them he had given a boon to Rāvaṇa that he will not be killed by Ḍevaṭās; requested Viśṇu to take birth as a son of Ḍashraṭha; requested by Brahmā to beget on the Apsarās and Kinnaris, monkey faced beings; requested Viśṇu to take the form of Vāmana to release them from the yoke of Rākshasās; requested for the downward flow of the celestial Gaṅgā; when 1000 years elapsed and Umā did not conceive from Shiva, they requested Mahāḍeva to put his seed on earth so that a son was produced. Thus was born Skaṅḍa (see Skaṅḍa); cursed by Umā not to beget progeny on their wives; made Skaṅḍa as the Senāpaṭi of the armies of gods; when Gaṅgā was swallowed by Jahnu they requested him to release her; took part in the amṛṭamaṅṭhana to extract ambrosia; requested Shiva to drink the Halāhala poison that came out of the ocean of milk to save the universe. When Mt. Maṅḍāra as the churning rod, sank to the bottom of the ocean of milk, they requested Viśṇu to assume the form of a tortoise and to lift the mountain; refused to accept the Apsarās as wives; for accepting Vāruṇi, the goddess of wine, they were called Sur; fought the Ḍaiṭyas for the possession of amṛṭa; requested the Piṭṛs to give the testicles of a ram to Iṅḍra; threw Trishaṅku on earth; tried to find out who was more strong, Viśṇu or Shiva; decided Viśṇu was stronger; sent Apsarās to destroy the penances of Ṛśis; expressed happiness at the death of Rāvaṇa.

ḌEVAVARṆI: a daughter of Bṛhaspaṭi; one of the wives of Vishrāvas; mother of Vaishrāvaṇa, Kubera and others.

ḌEVAVRAṬA: Bhīśma; knew the yoga powers of Viśṇu (see Bhīśma).

ḌEVAVAṬĪ: daughter of Gaṅḍharva; famous as the second Lakshmī because of her beauty; married Sukesh; mother of Māli, Sumāli and Mālyavān.

ḌEVAYĀNĪ: daughter of Shukra and Jayaṅṭī; Shukra was the priest of the Ḍaiṭyās; fell in love with Kaca, son of Bṛhaspaṭi, but he refused to marry her as she was the daughter of his preceptor and therefore, in the relation of a sister to him. Ḍevayānī got enraged at this and cursed Kaca to forget all he had learnt in the hour of need. He in turn cursed her that no Brāhmaṇa would marry her (see Kaca).

Ḍevayānī was a companion to Sharmiśthā, the daughter of the king of Ḍaiṭyās. One day while they had gone for a bath in the lake, the wind changed their clothes. Finding themselves in each other's clothes, they quarreled. Sharmiśthā slapped Ḍevayānī and pushed her into a dry well. She was later rescued by a Kshaṭriya king Yayāṭi. Since Yayāṭi held the right hand of Ḍevayāni to help her out of the well, she asked him to marry her as a man holds a maiden's right hand only at the time of marriage ceremony. But since she was a Brāhmaṇa and he a Kshaṭriya, this was not possible. Shukra, however, agreed and Ḍevayānī was married to Yayāṭi and Kaca's curse came true. Ḍevayānī to take revenge on Sharmiśthā for the wrong done to her, demanded the Princess as her handmaid. Afraid of Shukra's curse, Sharmiśthā's father agreed to give her as a handmaid. Yayāṭi subsequently became enamoured of Sharmiśthā and she bore him a son. Ḍevayāni, enraged at this, left her husband; Shukra cursed Yayāṭi with premature old age but later relented and said that his curse could be transferred to any one of Yayāṭi's sons. All the sons of Ḍevayāni refused to exchange their youth for their father's old age but Sharmiśthā's youngest son Puru accepted it. Yayāṭi cursed his other sons not to possess any dominion. Puru alone was blessed by him and he bore his father's old age for 1000 years. He succeeded his father to the throne and was the ancestor of the Pāṅdavās and the Kauravās (see Yaḍu, Yayāṭi, Sharmiśthā).

ḌEVEṄḌRA: (*i*) Iṅḍra; (*ii*) gods of prime importance; share in sacrifices; protect the subjects. (see Iṅḍra).

ḌĒVĪ: Shakṭi or female energy of Shiva, has two characters: one mild and one fierce. She is conceived as the personification of universal energy in the abstract. Worshipped under various names; has many attributes. In her milder form, she is Umā, light and beautiful; Pārvaṭi or Haimāvaṭi as the daughter of Hemāvaṭ; Kanyākumāri, the virgin; Jagaṭmāṭā, the mother of the universe; Saṭi, the virtuous; Ārya, the revered.

In her fierce forms she is worshipped as Ḍurgā, the inaccessible, dressed in yellow robes and riding a tiger; Kāli, the black goddess, black in colour with blood dripping from her tongue with skulls and snakes adorning her (see Kāli).

ḌHANAḌA: (*i*) Kubera, son of Vishrāva; (*ii*) an Āḍiṭya; (*iii*) a Maruṭ of the 3rd gaṇa.

ḌHANAṄJAYA: a name of Arjuna; son of Iṅḍra and Pṛṭhā; considered equal to Iṅḍra in prowess.

ḌHANESHWARI: goddess of wealth.

ḌHANWAṄṬARI: (*i*) a Solar divinity personified as the Physician of gods; dressed in white rose out of the milky ocean when it was churned by the gods and the Asuras to extract amṛṭa. The system of Āyurvedic medicine is attributed to him; (*ii*) name of a vedic deity who receives offerings at twilight.

ḌHANYAMĀLINI: mother of Aṭikāya. Offered herself to Rāvaṇa when Siṭā refused his advances; repulsed by Rāvaṇa.

ḌHARĀ: (*i*) wife of Vāsu Ḍroṇa; born as Yashoḍā; (*ii*) Earth.

ḌHARAṆI: (*i*) Goddess of Earth; mythically the mother of Siṭā, wife of Rāmacaṅdra; (*ii*) mind-born daughter of Baṛhiśaḍ Piṭṛs (see Siṭā, Baṛhiśaḍ). (*iii*) Earth as the wife of Ḍhruva; mother of the celestials; visited Meru and complained to the gods of her tribulations from Asurās; (*iv*) wife of Parashurāma;

ḌHARMA, ḌHARMARĀJA: (*i*) Yama, the judge who ministers justice to the dead; god of righteousness; (*ii*) a title of Yuḍhiśthira who mythically was the son of Yama; (*iii*) a sage who married 10-13 daughters of Ḍaksha whose vast progeny are personifications of intelligence, virtue, rites, etc.; (*iv*) son of Brahmā; father of Nara; married Mūrṭi.

ḌHĀṬṚI: a deity who promotes generation, health, matrimony, domestic happiness; formed the sun, the moon, the sky, the earth and the heavens; identified with Prajāpaṭi or Brahmā, also as the son of Brahmā.

ḌHENUKĀ: a demon killed by Balarāma. Kṛṣṇa and Balarāma while young boys, picked fruits from a grove belonging to Ḍhenukā; enraged, Ḍhenukā took the form of an ass and started kicking Balarāma. Balarāma seized him and his companions who all came in the form of asses to attack him and whirled them around till they died and cast their carcasses on top of a palm tree.

ḌHṚUVA: means the immovable, the embodiment of will power. King Uṭṭānpāḍa had two wives; his favourite being Suruci who was proud and haughty and Suniṭi who was humble and gentle. Both bore the king a son; Suniṭi's son was Ḍhṛuva, contemptuously treated by his step-mother Suruci. Ḍhṛuva resented this treatment and renounced the world and even though a Kshaṭriya became a Ṛśi by his austerities and penances; obtained favours of Viśṇu; immortalised as the pole-star; father of Bhavya and Sliśti by his wife Bhūmi or Ḍharaṇī (see Uṭṭānapāḍa).

ḌHṚṬARĀŚṬRĪ, ḌHṚṬARĀṢṬRIKĀ: daughter of Ṭāmrā; wife of Garuda; mother of swans, cakravākas, ducks, geese and other birds.

ḌHŪMĀKSHA: son of Sumāli and Keṭumaṭi; a leader of frightful Rākshasās; Hanumān went to his court; appeared at the court of Rāvaṇa, decked in armour to kill Rāma; Rāvaṇa asked him to lead many armies into the battle field; fought with Hanumān; went with Rāvaṇa to fight Kubera.

ḌHUMAR: a leader of bears; at the invitation of Sugriva brought 20 armies of bears for helping Rāma.

ḌHŪMAVAṬĪ: is the smoky one. When all is destroyed, the universe goes into smoke. The power of ultimate destruction is personified as Ḍhūmavaṭī identified with misfortune, poverty, hunger. She is Kālarāṭri, the Night-of-Death.

ḌHUṄḌHUMĀR: a valiant son of king Trishaṅku; father of Yuvnāshwa; prayed to by Muni Ḍaṁpaṭi for his son's soul to attain peace.

ḌIGAṀBARA: a naked mendicant; a title of Shiva.

ḌILIP: son of Asumān; father of Bhagiraṭha who worried how to bring the celestial Gaṅgā to earth so that his Piṭṛs could be released from the earthly bondage

ḌIPṬI: goddess full of radiating effulgence; sits on a caṅḍrāsana.

ḌĪRGHAṬĀMAS: son of Uṭaṭhya and Mamaṭā; father of Aṅga and others; half brother of Bhāraḍwāja; Bṛhaspaṭi wanted to have physical relations with Mamaṭā, his brother's wife but the child in her womb objected saying that there was not sufficient room for two; Bṛhaspaṭi cursed the child to be born blind; got the title Gouṭama (see Bṛhaspaṭi, Bhāraḍwāja, Mamaṭā).

ḌIṬI: a goddess associated with Aḍiṭi but as her counterpart; the progenitor of evil forces as opposed to the gods; daughter of Ḍaksha; wife of Kashyapa; mother of Ḍaiṭyās. Iṅḍra destroyed the Ḍaiṭyās in a battle; Ḍiṭi at the loss of her children, asked Kashyapa for the boon of a son who would destroy Iṅḍra. Kashyapa granted her the boon on the condition that she carried the child in her womb for a hundred years, should have pious thoughts during this period and remain physically clean. Ḍiṭi did as she was asked but one day in the last year of her carrying the child, went to bed with unclean feet. Iṅḍra, who knew the reason for her carrying the child and the conditions imposed on her for its safe delivery, finding her unclean split her unborn child into seven pieces. The child cried bitterly at this and Iṅḍra further split the seven pieces into forty-nine pieces saying Mā-rodih, meaning weep not and thus created the Maruṭs which are the swift moving deities (see Maruṭs, Iṅḍra). Ḍiṭi is shown sitting on a ḍaṅḍāsana, carries a niloṭpala and a fruit in her hands; with a child in her lap.

ḌIVYĀ: (*i*) a daughter of Hiraṇyakashipu; wife of Bhṛgu, the first Prajāpaṭi; mother of Shukra; (*ii*) an Apsarā.

ḌRAUPAḌĪ: daughter of king Ḍrupaḍa of Pāñcāla; wife of the five Pāṅdava brothers. Arjuna won her in the swayamvara by his dexterity in the use of the bow but all the five brothers shared her alike as their wife. Arjuna was her favourite though she turned to Bhima for help. (see Bhima). Bhima was possessive and jealous of his brothers in having to share her. When the Pāṅdavas lost their kingdom and Ḍraupaḍi in a game of dice and Ḍuryoḍhana and Ḍuhshāsana insulted her, Bhima vowed to avenge this insult by smashing the thigh of Ḍuryoḍhana and by drinking the blood of Ḍuhshāsana, both vows he fulfilled. Ḍraupaḍi vowed that her hair would remain dishevelled and open till such time as Bhima would tie them with his hands dripping with blood of Ḍuhshāsana. (see Ḍuhshāsana). Ḍraupaḍi, along with her five husbands went into exile for 12 years and suffered untold privations and humiliations; bore one son each to her five husbands, all of whom were killed by Ashwaṭṭhāmā in the battle of Kurukshetra while asleep at the end of the day's fighting. When her husbands retired from life and went to the Himalayas, she accompanied them and was the first one to fall.

ḌRAUPAḌA: son of Pṛśṭa, was the king of Pāñcāla. A school mate of Ḍroṇa but on ascending the throne, repudiated his acquaintance with Ḍroṇa which enraged the latter. Since Ḍroṇa was the guru of the Kauravās and the Pāṅdavas, Ḍroṇa demanded Ḍraupaḍa as a prisoner in payment of his service. First the Kauravās tried to capture Ḍraupaḍa but failed; later made captive by the Pāṅdavās; Ḍroṇa spared his life and restored half his kingdom; this resulted in a life long enmity between the two men. Ḍraupaḍa performed a sacrifice to beget two children. A son who could kill Ḍroṇa and a daughter who would marry Arjuna. Two children were born to him. A son called Ḍhṛśṭaḍyumna who killed Ḍroṇa (see Ḍroṇa) and a daughter Ḍraupaḍi whom Arjuna won as a bride in the swayamvara.

ḌṚḌHANEṬRA: son of Vishwāmiṭra; born when Vishwāmiṭra along with his wife had gone to south India to practise severe austerities; cursed by his father because he refused to part with his life to save that of Shunahshepa who was the sacrificial animal.

ḌṚŚTAḌYUMNA: son of Ḍraupaḍa; brother of Ḍraupaḍi; father of Ḍhṛśtakeṭu; commander of the Pāṅdava armies; to avenge his father's death, killed Ḍroṇa in an unfair combat; himself slain while asleep by Ashwaṭṭhāman, the son of Ḍroṇa.

ḌROṆA: son of Bhāradwāja; husband of Kṛipi; father of Aswaṭṭhāman; taught the art of military science to the Pāṅdavas and the Kauravas; sworn enemy of Ḍraupaḍa, an enmity that resulted in the death of both of them in the battle of Kurukshetra, sided with the Kauravas and commander-in-chief of their armies after the death of Bhiśma, killed Ḍraupaḍa on the 4th day of the battle, the latter's son swore to avenge his father's death. Since Ḍroṇa was very storng, he killed him by resorting to a ruse, conveyed to Ḍroṇa that his son had been killed, who unnerved at the news, laid down his arms, and was killed by Ḍhṛstaḍyumna at that moment.

ḌṚŚTAKEṬU: son of Ḍhṛstaḍyumna: last of the Pāṇcālas.

ḌṚṬARĀŚTRA, ḌHṚṬARĀŚTRA: eldest son of Viciṭravirya and Aṁbikā; brother of Pāṅdu, born blind (see Kṛśṇa Ḍwaipāyana); wife Gāṅḍhāri who bore him 100 sons and one daughter; eldest son called Ḍuryoḍhana; got burnt along with his wife in a forest fire.

ḌRUMA: King of the Kimpuruśās and Kinnaras.

ḌUHSHĀLĀ: the only daughter of Ḍhriṭarāśtra; sister of the Kaurava brothers; wife of Jayaḍraṭha.

ḌUHSHĀSANA: one of the hundred sons of Ḍhṛṭarāśtra; insulted Ḍraupaḍi and dragged her by her hair when the Pāṅdavās lost her in gambling. For this outrage Bhima vowed to drink his blood and Ḍraupaḍi vowed to let her hair remain untied and dishevelled till Bhima would tie them with his hands dripping with the blood of Ḍuhshāsana; killed by Bhima on the 16th day of the battle of Kurukshetra; drank his blood and tied Ḍraupaḍi's hair with his hands stained with the blood of Ḍuhshāsana (see Bhima, Ḍraupaḍi).

ḌUṄḌUBHI: an Asura; son of Māyā and Hemā; brother of Maṅḍoḍari; killed by Bālin; Sugriva showed his dead body to Rāma; Rāma threw the body with his toe to a distance of ten yojanās; thrown with such force, the blood from his mouth fell into the ashram of Māṭaṅga Muni.

ḌURGĀ: the inaccessible; wife of Shiva; one of the names of Yogamāyā; propitiated by Ḍevaki and others for Kṛśṇa's safe return from the cave of Jāṁbavān (see Ḍevi, Kāli, Mahiśāsura marḍini). Ḍevi worshipped as a nine year old, also called Bālā.

ḌURMUKHA: (*i*) a vānar chief, killed Rākshasa Sumaṅt; (*ii*) a Rākshasa chief, son of Mālyavān and Suṅḍari; vowed to kill all the monkeys.

ḌURMUKHĪ: a Rākshasi who tried to convince Siṭā that she should accept Rāvaṇa.

ḌURVĀSĀ: a sage, born of Aṭri and Anasūyā (see Aṭri); noted for his bad temper: cursed Śhakuṅṭalā to be separated from her husband Ḍuśyaṅṭa because she had kept him waiting at her door and also cursed her to be forgotten by the man in whose thoughts she was engrossed; modified the curse later and said that Ḍuśyaṅṭa would remember her only after seeing the ring he had presented to her. A legend in the VIŚṆU PURĀṆA says that he cursed Iṅḍra to lose his sovereignty over the three worlds because he had been disrespectful of the garland that Ḍurvāsā had presented to him. Because of the curse, Iṅḍra and the gods became weak and the Asuras overpowered them. When the gods approached Viśṇu for help, he advised them to churn the ocean of milk for amṛṭa which would restore the vigour of the gods (see Iṅḍra). In a legend told in the MAHĀBHĀRAṬA, he cursed Kṛśṇa to die through his foot. Once Ḍurvāsā visited Kṛśṇa and the latter looked after him hospitably but forgot to wipe his feet after he had eaten and therefore, the feet of Kṛśṇa were the only vulnerable part of his body. Kṛśṇa was killed by an arrow shot by Jara and the arrow pierced his foot while he was resting (see Kṛśṇa).

ḌURYOḌHANA: eldest son of Ḍhṛṭarāśtra; leader of the Kauravas. He and his brothers were born in a peculiar fashion (see Gāṅḍhāri). He was of a very jealous nature and his animosity was directed towards the Pāṅdava princes particularly towards Bhima as the latter was skilled in the use of the club; many times plotted to kill the Pāṅdavas; invited Yuḍhiśthira to a game of dice and defeated him by foul play whence the Pāṅdavas lost their kingdom, riches, cattle and even their wife Ḍraupaḍi. They had therefore, to go into exile for twelve years and had to remain incognito for the thirteenth year. In case their identity was discovered in the thirteenth year, they were to repeat their period of exile; insulted Ḍraupaḍi and called her a slave; for this outrage, Bhima vowed to kill him and did so on the 18th day of the battle of Kurukshetra by smashing his thigh when he lay on the battle field; Ashwaṭṭhāman visited him when he lay fatally wounded and Ḍuryoḍhana thirsty for revenge asked him to kill the Pāṅdava brothers and bring him the head of Bhima. Ashwaṭṭhāman killed the five young sons of the Pāṅdava brothers while they were sleeping in the camp after nightfall and brought the head of one of them to Ḍuryoḍhana who crushed it between his hands not seeing it clearly in the waning light and realised that it was not Bhima and reproached Ashwaṭṭhāman for killing innocent boys as his enmity was with the Pāṅdava brothers and not with their sons.

ḌUŚYAṄṬA: a descendent of Puru of the Lunar race; married Shakuṅṭalā by Gāṅḍharva rites; son Bharaṭa. Bharaṭa conquered the whole of India and after him the country is called Bhāraṭvarśa and its inhabitants as Bharaṭas. (see Shakuṅṭalā).

ḌWĪMŪRḌHA: an Asura and a son of Ḍanu; follower of Vṛṭra; fought with Iṅḍra; took part in the Ḍevāsura war between Bāli and Iṅḍra; milkman of the Asuras to milk the cow-earth; assisted in the churning of the ocean.

ḌYAUS: a male vedic deity, also called heavenly father, the sky or the heavens; father of Uśā, the dawn.

ḌYUṬĪ: left her consort Vibhāvasu and loved Soma with 8 other Ḍevis.

ḌYUMAṬSENA: father of Saṭyavān; lost his eyesight and kingdom; took to forest life; got back his eyesight by the grace of the God of Ḍeath at the request of his daughter-in-law Sāviṭri. (see Sāviṭri).

E

EKAḌAṄṬA: Gaṇesha for having one tusk. Once Gaṇesha was guarding the door while Shiva was asleep. Parashurāma came to visit Shiva and was prevented by Gaṇesha from entering the room. Enraged, Parashurāma threw an axe at Gaṇesha. Gaṇesha recognised the axe as belonging to his father and did not want it to fall on the ground and took it on one of his tusks which broke with its weight.

EKALAVYA: a shudra disciple of Ḍroṇa whom Ḍroṇa had earlier refused to teach because the use of arms traditionally was only the right of the kshaṭriyas. Pleased with Arjuna's proficienct use of the bow and arrow, Ḍroṇa gave him a boon that no one would excel him in this art. Determined to learn, Ekalavya made an image of Ḍroṇa and propitiated him and mentally learnt the use of arms. Coming to know that Ekalavya excelled Arjuna, Ḍroṇa asked Ekalavya for his right thumb as the preceptor's fee. Ekalavya willingly cut off his right thumb; he could no longer use the bow and arrow and thus Ḍroṇa's promise to Arjuna was fulfilled.

EKĀNAṀŚĀ: Subhaḍrā.

EKAPARṆĀ, EKAPĀṬALĀ: two sisters of Aparṇā; daughters of Himāvaṭ and Mena; performed austerities and penances to win Shiva as their husband; came to be so-called because they subsisted only on one leaf. However, Shiva was won by their sister Aparṇā who lived without even one leaf. Aparṇā later came to be called Umā (see Umā).

EKĀŚṬAKĀ: a Vedic deity; daughter of Prajāpaṭi; mother of Iṅḍra and Soma. According to the AṬHARVAVEḌA, she practised severe devotions.

EMŪSHA: a boar, black in colour with a hundred arms; raised up the earth.

G

GAḌĀ: (*i*) son of Vāsuḍeva and Rohiṇi; (*ii*) son of Vāsuḍeva and Ḍevarakshiṭā; (*iii*) an Asura, gave his bone to Brahmā on the latter's request; (*iv*) son of Bhaḍrā and Vāsuḍeva.

GĀḌHI: a royal sage who knew the yoga powers of Hari. Ṛśi Ricika wanted to marry Gāḍhi's daughter Saṭyavaṭi. Gāḍhi considered him unsuitable for her and asked for a bride fee of a thousand horses, white like the moon and with one black ear. This condition was fulfilled and Saṭyavaṭi married Ricika. Gāḍhi's wife took the sacrificial food intended for her daughter and thus became the mother of a Brāhmaṇa called Vishwāmiṭra (see Ricika).

GAḌINĪ: wife of Yama.

GĀḌHEYA: Vishwāmiṭra.

GAJĀḌHIPA: Gaṇesha, the Lord of elephants.

GAJĀNANA: Gaṇesha, the elephant-faced.

GAJĀSURA: killed by Gaṇesha; created by Brahmā; follower of Viśṇu; had a stone over his head where Brahmā performed sacrifices. On the advice of Viśṇu Brahmā went to Gayā and wanted to perform Yoga on his body; a true devotee, Gaja agreed readily. Finding him unstable, Brahmā ordered Ḍharma to place a stone on his head and the devas to stand on it to maintain the balance; Viśṇu gave his mūrṭi for offerings and finding Gaja still unstable, Gaḍāḍhara Viśṇu himself took his stand and made the stone motionless.

GAJEṄḌRA: (*i*) a celestial elephant, went to a lake in Ṭrikuta hill and was caught by a crocodile. Finding himself on the brink of death, he thought of Hari, who came to his rescue. This elephant in a previous life was a Pāṅḍyan king cursed by Agasṭya to be born as an elephant; (*ii*) The Airāvaṭa which came out of the churning of the ocean of milk; taken by Iṅḍra.

GĀLAVA: a pupil of Vishwāmiṭra; was asked to bring 800 white horses, each with one black ear as a gift. Gālava went to king Yayāṭi for help and the latter gave him his daughter Māḍhavi. Gālava cashed on her by giving her in marriage successively to three kings: Haryāshwa of Ayoḍhyā; Ḍivoḍāsa of Kāshi and Ushinara of Bhoya and received 200 horses of the said description from each of them at the birth of a son by Māḍhavi. Gālava presented Māḍhavi (who by a special boon remained a virgin inspite of her multiple marriages and maternity) and the horses to Vishwāmiṭra. The sage accepted her and had a son by her called Aśtaka (see Aśtaka); (*ii*) a sage of the 8th Manvāṅṭara; (*iii*) a sage of Sāvarṇi epoch; (*iv*) a Bhārgava Goṭrakara and a Pravara sage; (*v*) a sage who came to see Kṛśṇa at Syamaṅṭapaṅcaka; (*vi*) a son of Vishwāmiṭra; his mother took him on her neck to sell him for 100 cows. Saṭyavraṭa Ṭrishaṅku released him and undertook to feed both of them so as to earn the gratitude and grace of Vishwāmiṭra; requested Rāma to return to Ayoḍhyā. (see Ṭrishaṅku.)

GĀN: a mind-born daughter of Piṭṛs; wife of Shukra.

GAṆAS: (*i*) group of Bhūṭas, followers of Shiva; of gods; of Pramathās; attacked Kṛśṇa at Shoṇiṭapura; 11 celestial gaṇas reckoned; (*ii*) 9 classes of troops: Āḍiṭyas, Vishwas or Vishwadevas, Vasus, Ṭuśiṭas, Āṭmaswaras, Anilas, Mahārājikas, Sāḍhyas, Ruḍras.

GAṆAPAṬI: Gaṇesha; the ruler of all categories; sometimes identified with Bṛhaspaṭi.

GĀṄḌHĀRĪ: daughter of Subala of Gāṅḍhāra; wife of Ḍhṛṭarāśtra; mother of the Kauravas. Since her husband was blind, she wanted to be like him and always wore a bandage over her eyes. The legend connected with the birth of her hundred sons says that once Vyāsa gave her a boon and she asked for 100 sons. Then she became pregnant and her pregnancy continued for two years after which she was delivered of a lump of flesh. Vyāsa took this lump of flesh and divided it into 101 pieces and put them in as many jars. Shortly afterwards Ḍuryoḍhana was produced from one of the jars accompanied by bad portents. A month later the rest of the children, 99 boys and one girl came forth. The daughter was called Ḍuhshālā. Gāṅḍhāri and her husband perished in a forest fire where they had repaired after losing all their sons in the battle of Kurukshetra; (*ii*) one of the wives of Ḍhrsti; (*iii*) wife of Vṛṣṇi; (*iv*) a queen of Kṛṣṇa; daughter of Surabhi and Kashyapa.

GĀṄḌHĀRA: a son of Sharaḍwaṭ; grandson of Ḍṛhyu.

GAṄḌHARVA: heavenly beings, dwell in the sky and prepare the Soma juice for the gods; skilled in medicine; fond of women; musicians attendant at the celestial banquets; wear fragrant garments; feed on the fragrance of herbs and the smell of stagnant water; possess limitless sexual power; play the part of lovers; give or refuse fecundity; disturb the mind with wine, gambling and love; have great influence over unmarried girls; have been assigned various origins, most common of which make them the children of Ariśta, also of Vācā. Gaṅḍharvas called Mauneyās (sons of Kashyapa) defeated the snake gods or Nāgās, 60 million in number who dwell below the earth. The Nāgās approached Viśṇu for a redress of their grievances. Viśṇu agreed to come to their rescue and asked Narmaḍā to subdue the Gaṅḍharvas and restore the dominion of snakes to their owners. Narmaḍā complied with the request and in acknowledgement of her services, the Nāgās conferred upon her a blessing that whosoever should invoke her name, would never have any dread of snakes. (see Narmaḍā)

GAṄḌHAKĀLĪ: daughter of Piṭṛs, born in the Parāshara line; wife of Vyāsa; born as Maṭsyayoni (see Kṛśṇa, Dwaipāyana, Saṭyavaṭi). She had a bad fishy smell as she was born of a fish. Ṛśi Parāshara wished to have physical relations with her; she agreed on the condition that her fish's smell would be converted to fragrance. The Ṛśi agreed and thus was born Kṛśṇa Dwaipāyana.

GĀṄḌHARVĪ: a daughter of Surabhi and Kashyapa; a sister of Ruḍra; mother of horses like Uccaisshrāvas; (*ii*) a sister of Gaṅḍharvas.

GĀṄḌINĪ: daughter of Kāshirājā; wife of Swaphalak; mother of Akrūra; was 12 years in her mother's womb before she was born. (see Akrūra.)

GAṆESHA: son of Shiva and Pārvaṭi; the elephant headed god of wisdom and the remover of obstacles; represented as yellow in colour; with a protuberant belly; four hands and one tusk; holds in one hand a shell; in another a discus; in the third a club and in the fourth a water-lily; or two of his hands hold a noose and a hook while two others show the gestures of granting boons. He is then shown as red in colour and worshipped with red flowers.

The legends regarding his elephant head are many. In the BRAHMA VAIVARTṬA PURĀṆA, it says that Pārvati with a mother's pride, asked Shani (Saturn) to look at him, completely forgetting that his glance would burn the child's head. When this happened, Pārvati appealed to Brahmā for help and on his advice replaced the child's head by that of the first animal that came her way. According to another story, Pārvaṭi went for her bath and asked Gaṇesha to keep watch at the door. Shiva wished to enter but the son opposed him. Enraged Shiva cut off his head and later to pacify Pārvaṭi, replaced it by the head of the first animal that came his way. The same story has a slightly different version. Pārvaṭi was having her bath when Shiva entered unannounced; worried at not having anyone to guard her door, she rubbed the scurf from her body and from that was born a child whom she called her son and named him Gaṇapaṭi or Gaṇesha.

In this combination of a man's body and an elephant's head are combined man's ingenuity and the strength of the animal. He rides a mouse. The elephant can trample underfoot the mightiest forest and the mouse can find his way into the strongest graineries. He is a god who overcomes every obstacle and is worshipped before undertaking new projects. He established the four kinds of beings; the four castes and the four vedas. He has only one tusk because he took the axe thrown by Parashurāma on one of his tusks which, therefore, broke. (see Ekaḍaṅṭa). Lalitā honoured him as the first to be worshipped among gods. He is considered as Jyeśtharāja, the king of the elders.

GAṆESHWARA: Gaṇesha.

GAṄGĀ: the river Ganges personified as a goddess. Since she is the daughter of the Himālayās i.e. Himāvaṭ and Mena, she is a sister of Umā, the consort of Shiva. Gaṅgā married Shaṅṭanu and was the mother of 8 Vasus including Bhīśma (see Bhīśma). The legend of the descent of the Holy Ganges to earth says that Sage Bhagiraṭha performed austerities and penances to persuade Viśṇu to let the celestial Gaṅgā, water the earth so that the bones and ashes of the 60,000 sons of Sāgara, burnt by the wrath of Kapila could be bathed in it. (see Sāgara). Viśṇu, from whose toe the Ganges flows, asked Bhagiraṭha to appeal to Shiva to accept the mighty river in his locks on its downward flow to earth so that the river would not split the earth into two by its force (see Bhagiratha). Asked by Agni, Gaṅgā bore Ruḍra's seed in her womb and gave birth to Kumāra; also considered as the wife of Shiva (see Skaṅḍa).

GAṄGĀḌHARA: a name of Shiva for bearing the river Ganges in his locks.

GĀṄGEYA: a name of Bhīśma and Kārṭṭikeya; being the sons of Gaṅgā.

GAṆIKĀS: Courtesans.

GARGA: (*i*) The Purohita of Yādavās; informed Naṅḍa that Kṛśṇa was the son of Vāsuḍeva and an aṁsha of Nārāyaṇa; informed Mucukuṅḍa that Nārāyaṇa was to be born on earth as Kṛśṇa; was invited to Yuḍhiśthira's Rājasūya sacrifice; (*ii*) Preceptor of the 7 sons of Kaushika who tended his cow, killed and made a meal of it in a famine. For this sin they were cursed to have five re-births (see Kaushika); (*iii*) an author on architecture.

GĀRGA: a sage, son of Bhuvamanyu.

GĀRGI: a contemporary of Vāsuḍeva-Kṛśṇa.

GĀRGYA: (*i*) a son of Shini. From him Kshaṭṛiyas- and Brāhmaṇas lines came into being; (*ii*) a son of Veṇuhoṭra; cursed Janamejaya, the curse led to the destruction of the chariot presented to Ruḍra by Yayāṭi; (*iii*) an Ārśeya pravara of Bhārgavās; (*iv*) a son of Ṛśabha, the avatār of Viśṇu; (*v*) a son of the avatār of the 28th ḍwāpara; (*vi*) a pupil of Bhāskala, was childless and hence was ridiculed as impotent by Shyāla; was engaged in penance to propitiate Mahāḍeva for a son by living on iron ore; was appointed to produce a child on the Yavana queen and the son born was Kālayāvana.

GĀRGYAS: Kshaṭriya-Brāhmaṇas.

GARUDA: Mythical half bird, half man on whom Viśṇu rides; descended from Ḍaksha through his daughter Vinaṭā; inherited his hatred of snakes from his mother who hated her elder co-wife Kaḍru, the mother of snakes. When the ocean of milk was being churned, Kaḍru and Vinaṭā laid a wager. Kaḍru said that the horse called Uccaisshrāvas that arose from the ocean was white with black spots on its tail. Vinaṭā said that it was pure white. According to the wager, whoever lost, had to be the other's slave. When Kaḍru realised that the horse was white, she ordered her children, the snakes, to cling to the tail of the horse and by doing this, the horse appeared to have a spotted tail from a distance, and Vinaṭā lost the wager. (see Vinaṭā.) Garuda stole amṛṭa from Iṅḍra so that he could purchase with it the freedom of his mother from Kaḍru.

His abode is in Shālmaliḍwipa and he is identified with Hari and regarded as the embodiment of Vedās; took Kṛśṇa to Maḍhuvana; attacked Asura followers of Bāli; recovered Hari's crown jewels from Bāli.

Garuda has the body and limbs of a man and the head, beak, wings etc. of an eagle; depicted as devouring a snake; with white face, red wings and a golden coloured body; wife Unnaṭi or Vināyaka; son Saṁpāti. Garuda is Sun conceived as a bird with the epithet Suparva Garuṭmān.

GĀRUDI: Sugriva, the enemy of snakes in the Vaikārika hill.

GAURĪ: Shiva's wife, the goddess enshrined at Kānyakubja (see Dēvi). Durgā of ten years age, unmarried, bestows benefit and merit to her votaries; either with two hands held in the varaḍa and abhaya pose or four-armed carrying the akshamālā, paḍma, kamaṅḍalu and the fourth hand in the abhaya pose.

GAUṬAMA: a sage, husband of Ahalyā; father of Shaṭānaṅḍa; Iṅḍra seduced Ahalyā for which Gauṭama cursed Iṅḍra to be covered by the marks of a woman's generative organ (see Ahalyā, Iṅḍra).

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This seduction has been explained as signifying the seduction of the night, i.e. Ahalyā by the morning sun, i.e. Iṅḍra; (*ii*) saw Bhiśma on his death bed and called on Parikshiṭ; (*iii*) a sage of the Vaivaswaṭa epoch, present at Aṁbarisha's Ashwamedha yajña; (*iv*) a name of Kṛpā, invited to Yuḍhiśthira's Rājasūya yajña, came to Syamaṅṭapañacaka to see Kṛśṇa on the occasion of the Solar eclipse; (*v*) a sage who presided over the month of ṭapās; (*vi*) a son of Uṭaṭhya, also known as Sharaḍwaṭ, a pupil of Kṛṭa; (*vii*) the 20th Veḍavyāsa; (*viii*) officiated at Parashurāma's sacrifice; (*ix*) originally Ḍirghaṭāmas, became Gauṭama after having rid of the curse of Bṛhaspaṭi by Saurabhi's favour; heard the VĀYU PURĀṆA from Bhāraḍwāja; (*x*) the avaṭār of the Lord in the 14th Ḍwāpara; (*xi*) a son of Uśija and brother of Ḍirghaṭāmas; (*xii*) a mind-born son of Brahmā.

GAUṬAMĪ: (*i*) a name of Ḍurgā; (*ii*) a female demon; (*iii*) a daughter of Saṭyaḍhṛṭi, also called Kṛpi; mother of Ashwaṭṭhāman (see Kṛpi).

GĀYAṬRĪ: (*i*) Rauḍri contemplated by Brahmā in the 21st Kalpa; (*ii*) a Shakṭi, a mind born daughter of Brahmā, a goddess enshrined in the VEDAS; (*iii*) a sister of Aruṇa and Garuda; wife of Prajāpaṭi; a recitation; (*iv*) one of the seven horses yoked to the sun's chariot.

GHAṄTAKARṆI: a goddess who carries in her hands, a ghaṅtā (bell) and a ṭrishūla (trident).

GHATOṬKACA: son of Bhima from his Rākshasi wife Hidiṁbā; carried Ḍraupaḍi on his shoulders when she felt tired; killed Karṇa in the battle of Kuruksheṭra.

GHASMARA: an emissary of Jalaṅḍhara, sent to the gods for the return of the jewels taken by them during the churning of the ocean.

GHORAKOTAHALA: the 10th and last avaṭār of Viśṇu in VARĀHAKALPA.

GHṚṬĀCĪ: wife of Pramaṭi; mother of Ruru; one of the six principle Apsarās; sang and danced at the birth of Arjuna; as a wife of Kushnābha, gave birth to 100 daughters; welcomed the army of Bharaṭa at the request of Bharaḍwāja.

GIRIJĀ: a name of Pārvaṭi or Ḍevi as the mountain born.

GIRISHA: a name of Shiva, the Lord of Bhuṭās and Pishacās, having the trident in his hand.

GĪṬĀYOGINĪ: Laliṭā.

GOKARṆA: the avaṭār of the 16th Ḍwāpara in the Gokarṇavana.

GOMAṬĪ: a goddess enshrined at Gomaṅṭa.

GOPA: a Ṭuśiṭa god.

GOPĀLA: a name of boy Kṛśṇa as a cow-keeper when he lived among the cowherds of Vṛiṅḍāvana (see Goviṅḍa)

GOPĀS: a tribe that lived in Vṛiṅḍāvana.

GOPAṬI: a name of Viśṇu.

GOPĪS: wives of the Gopās; enchanted by the music of Kṛśṇa, desired him as their husband and left their own husbands. Kṛśṇa by his divine powers made each one of them feel that he was with them.

GOṬRA: a son of Ūrjā and Vasiśtha.

GOṬRAPRAVARṬAKĀS: the seven Ṛśis.

GOVIṄḌA: (see Gopāla) a name given to Kṛśṇa by Iṅḍra as the Lord of Gokula; went in search of the gem by tracing the steps of Prasenajiṭ; found him dead and fought Jāṁbavān, a bear who had the jewel. After a fight lasting 21 days, defeated Jāṁbavān and married his daughter Jāṁbavaṭi and presented the jewel to Shaṭrajiṭ; (*ii*) an epithet of Viśṇu.

GRĀHĪS: witches who enter into new born babies and cause them to die.

GRĀMÁḌEVAṬĀS: Tutelary village deities.

GRĀMAKĀLĪS: protective deities of villages and forests, associated with the Nāgās.

GRĀMAṆĪ: (*i*) a name of Vighneshwara; (*ii*) Brahmā, as in Ṭārakāmāyā; (*iii*) a class of celestial beings in attendance on the Sun god in each of the six seasons; (*iv*) a class of Yakshās; (*v*) celestial beings reside in the sun's chariot in the month of Caiṭra and Māgh.

GṚḌḌRAKĀ: a daughter of Ṭāmrā; gave birth to vultures.

GṚḌHRIKĀ: a daughter of Ṭāmrā; wife of Aruṇa; mother of Saṁpaṭi and Jaṭāyu.

GṚĪṬSA: means clever, dexterous, judicious; (*i*) son of Suhoṭra; (*ii*) son of Shaunaka of Bhṛgu's family or of Aṅgiras.

GUHA: means secret. (*i*) a name of Kārṭṭikeya or Skaṅḍa; (*ii*) God Subramaṇya; (*iii*) Senāpaṭi, a son of Aṁbikā (Pārvaṭi); born as Sāṁba, son of Kṛśṇa; fought with Ṭāraka in the Ḍevāsura war and with Praḍyumna at Shoṇiṭapura; relieved Mucukuṅḍa defending heaven; defended Tripurāri's chariot; killed Asura Ṭāraka when seven days old (see Skaṅḍa). Weapon Shakṭi.

GUHYAKAS: means hidden beings; are inferior deities, demi-gods; followers of Kubera, reside in the Himālayas, guard his hidden treasures.

GUPṬA: appellation of Vaishyas.

GUPṬAS: a group of sixteen Shakṭis.

GURU: (*i*) son of Saṁkṛṭi; (*ii*) a son of Bhauṭya Manu; (*iii*) a teacher, fit to be honoured like a king and a god. Guru's blessings make a man rise to his full stature; (*iv*) the planet Bṛhaspaṭi; (*v*) a sage.

GURUṬALPAKA: a defiler of the preceptor's bed.

H

HALĀYUḌHA: means one who has the ploughshare for his weapon; a name of Balarāma.

HAṀSA HAṄSA: the Supreme soul. (*i*) Prajāpaṭi assumed the shape of a swan; (*ii*) a Gaṅḍharva king; (*iii*) follower of Jarāsaṅḍha; (*iv*) Sūrya; (*v*) Viśṇu worshipped in the form of a swan, as swan is the symbol of purity and discrimination.

HANUMĀN, HANUMAṬ: a monkey chief, son of Pavana, the god of wind by Añjana, the wife of a monkey called Kesari; assisted Rāmacaṅḍra in his search for Siṭā, had super-human powers and could fly; jumped from India to Laṅkā (Ceylon) in one leap; carried away a peak of the Himālayās for the Sañjivini plant to revive Lakshmana wounded in the war and performed many other feats. Sent to Laṅkā by Rāma to reconnoitre the city before Rāma attacked it; gave courage to Siṭā in the Ashokavana forest of saraca indica; set the city of Laṅkā on fire; a devoted slave of Rāma, accompanied him wherever Rāma went; worshipped on Tuesdays for grant of boons; also considered as a son of Shiva.

HARA: Shiva who removes and devastates everything, identified with sickness, disease and death; removed the eyes of Bhaga; (see Bhaga). Removed the offerings of Ḍaksha; his messenger is fever. He is death who removes all indiscriminately he removes pain by putting everyone to sleep.

HARASIḌḌHI: one of the nine Ḍurgas; confers attainment of the desired end to her votaries; carries in her hands the damaru, the kamaṅḍalu, the khadga and a drinking vessel.

HARĪ: (*i*) Viśṇu, Kṛśṇa; (*ii*) a Ḍānava; (*iii*) Iṅḍra; (*iv*) Shiva; (*v*) Shukra; (*vi*) Yama; (*vii*) Suparṇa.

HARI-HARA: a combined image of Viśṇu and Shiva representing the union of the two deities. Shiva saw Viśṇu when the latter assumed the form of a beautiful maiden called Mohini at the time of the churning of the Ocean of milk and fell in love with her. He wanted to embrace her but Viśṇu realising his intentions, changed back into his original male form of Hari. But even then Shiva (Hara) embraced him and thus was produced the combined image of Viśṇu and Shiva (see Mohini).

HAYASWAS: 5000 sons of Ḍaksha by his wife Viriṇi, begotten by Ḍaksha for peopling the earth; Nārada stopped them from propagating and was cursed by Ḍaksha to be always roaming in the world and never to feel steady anywhere.

HAYA-GRIVA: a horse-necked Ḍaitya; stole the VEDA from the mouth of Brahmā while he was sleeping; killed by Viśṇu in his Maṭsya avaṭār.

HAYA-SIRAS: means horse head. According to the MAHĀBHĀRAṬA, created from the fire of anger which Aūrva cast into the sea; acquainted with the VEDĀS; throws out fire and drinks up the waters; a form of Viśṇu (see Aūrva). At the request of Brahmā, went to the bottom of the ocean to recover the VEDAS stolen by two demons Maḍhu and Kaitabha, whom he killed and recovered the VEDAS and is therefore, known as the protector of the scriptures.

HIDIṀBA (mas): a powerful Asura; a cannibal who dwelt in a forest where the Pāṅdavas lived after their house of lac was burnt down. Hidiṁba had intentions of eating the Pāṅdava brothers but his sister Hidiṁbā fell in love with Bhima and warned him of her brother's designs. Bhima killed Hidiṁba; married his sister and had a son by her called Ghatoṭkaca (see Bhima).

HIDIṀBĀ: (see Hidiṁba, Bhima)

HIMĀVAṬ: is the personified Himālaya mountains; husband of Menā; father of Umā and Gaṅgā; father-in-law of Shiva.

HIRAṆYA-GARBHA: the golden egg which according to the ṚG-VEDA was the first to arise; the one animating principle of all beings; one whose commands even the gods obey. According to Manu, Hiraṇya-garbha was Brahmā, the first male formed by the undiscernible eternal First Cause, the golden egg resplendent as the Sun. 'Having continued a year in the egg, Brahmā divided it into two parts by his mere thought and with these two shells he formed the heavens and the earth and in the middle he placed the sky, the eight regions and the eternal abode of the waters' (see Brahmā)

HIRAṆYAKASHIPU: a Ḍaiṭya, son of Ḍiṭi and Kashyapa; obtained the sovereignty of the three worlds for a million years from Shiva. His son Prahlāda was a devotee of Viśṇu; persecuted by him; killed by Viśṇu in his Nṛsiṅha avaṭār (see Prahlāḍa).

HIRAṆYĀKSHA: a Ḍaiṭya and a twin brother of Hiranyakashipu; dragged the earth to the bottom of the ocean; killed by Viśṇu in his Boar incarnation (see Varāha).

I

IDĀ, ILĀ: (*i*) considered as the goddess of speech; presides over the earth. A SHATAPATHA BRĀHMANA legend says that she arose as a result of a sacrifice performed by Manu for obtaining offspring. Miṭra-Varuṇa wanted to claim her but she was faithful to Manu; mother of the race of Manus; adopted by Miṭra-Varuṇa as their daughter; wife of Ṭāpas in the Vishwasṛj sacrifice. In the PURĀNAS, she is the daughter of Manu Vaivaswaṭa; wife of Buḍh (Mercury); mother of Purūravas. For begetting a son, Manu Vaivaswata instituted a sacrifice to Miṭra and Varuṇa. The officiating priest mismanaged the ritual performance with the result a daughter was born instead of a son, called Idā or Ilā. Miṭra and Varuṇa changed her sex and she became a man called Suḍyumna. But the malediction of Shiva turned the child into a woman again and she married Budh and bore him a son. Then by favours of Viśṇu, she was converted once again into a man, and as Suḍyumna became the father of three sons. According to another legend, Ilā was Manu's eldest son and for having trespassed into Pārvaṭi's sacred grove was converted into a woman. Later Shiva and Pārvaṭi relaxed their curse and Ilā was a man one month and a woman the next month (see Sudyumna and Ikshwāku); (*ii*) mother earth; worshipped for bodily strength; waited on Hari in the form of Maṭsya; (*iii*) one of the wives of Ruḍra; (*iv*) daughter of Vāyu and queen of Ḍhruva; (*v*) one of the wives of Kashyapa; (*vi*) one of Vāsuḍeva's wives.

IDĀVIDĀ: daughter of Tṛṇabiṅḍu and Apsarā Alaṁbushā; represented both as the wife of Vishrāvas and mother of Kuvera and wife of Pulasṭya and mother of Vishrāvas.

IKSHWĀKU: son of Manu Vaivaswaṭa; founder of the Solar race, of kings who reigned at Ayoḍhyā; heard from Vasiśtha of Ilā's conversion to the other sex; performed Ashwameḍha by which Ilā was turned into a Kiṁpuruśa.

ILINA: son of Ṭaṅsu; father of Ḍuśyaṅṭa.

ILVALĀ: an Asura son of Hṛḍa and Dhamaṇi; cooked his brother Vāṭāpi for Ṛśi Agasṭya to eat; got exhausted in the amṛtamaṅṭhana; took part in the war between Bali and Iṅḍra; fought with the sons of Brahmā; father of Balvala; son of Vipraciṭṭi; nephew of Hiraṇyakashipu (see Agasṭya, Vāṭāpi).

IṄḌIRĀ· Lakshmi, wife of Viśṇu.

IṄḌRA: god of the firmament; guardian of the eastern quarters of the universe; depicted as riding a golden car drawn by a horse and carrying the thunderbolt in his right hand, or else riding a white elephant, the Airāvaṭa (see Airāvaṭa); names and attributes many; associated with the Soma juice cult; governs the weather; god of rain, thunder and lightning; for ever at war with Vṛṭra or Ahi, the demon of drought; often depicted as destroying the cities of the Asuras or of Ḍāsyas; rescued the cows of the gods from an Asura called Pāṇi or Vala who had stolen them; (see Pāṇi) as a bestower of rain which meant fertility of the crops, he was much revered and also feared because he sends storms and thunder; wife Iṅḍrāṇi, Aiṅḍri or Shaci; chief of the gods; reigns over swarga, the heaven called Amarāvati, a place of great magnificence and splendour; fond of drink and seducer of women; cursed by Ḍurvāsa for having insulted the celestial garland presented by the latter to him (see Ḍurvāsa, Ḍiṭi). Seduced Ahalyā, the wife of Gauṭama (see Ahalyā); cursed by Gauṭama to have 1000 marks of the female generative organ engraved on his body; later the marks were changed into 1000 eyes. He was also deprived of his testicles for this crime; approached the gods and they agreed to help him and he was given the testicles of a ram (see Ḍevaṭā). Took the celestial elephant Airāvaṭa and the Pārijāṭa tree that arose out of the ocean of milk; having killed Vishwarūpa, he incurred the sin of Brāhmaṇhaṭyā. To rid himself of it, he divided his sin into 4 parts: (*a*) the earth with the boon that dug portions of her should be filled up; (*b*) the waters with the boon of ever increasing volume when mixed up; (*c*) trees with the boon that branches cut off would grow again; (*d*) women with the boon of ever cherishing the passion of love. Reported to Kṛśṇa, the wicked deeds of Naraka; visited Kṛśṇa and Saṭyābhāmā; sent Agni to Mahāḍeva while he was enjoying Umā when Shiva cursed him to bear the garbha; sent Apsarās to disturb the penance of Ṛśis; Mythically the father of Arjuna, the third Pāṅdava prince (see Kuṅṭi); killed Maṅṭharā, the daughter of Asura Virocana because she wished to destroy the earth; Virocana defeated him in battle and ruled the three worlds. Viśṇu took the form of Vāmana to regain the sovereignty of the three worlds for Iṅḍra (see Vāmana); asked the Krittikas to nurse the infant Skaṅḍa (see Skaṅḍa, Kriṭṭikas); took the form of a Rākshasa and spoiled the yajña of Sāgara; killed the unborn child of Ḍiṭi and cut it into 7 pieces. These later became the Maruṭs (see Ḍiṭi, Maruṭ); stole the sacrificial animal of Rājā Aṁbarish at his yajña. Aṁbarish substituted his own son Shunahshepa in its place(see Shunahshepa); raised Shrawaṇ Kumār, the only son of Muni Ḍaṁpaṭi to heaven when he was killed by Ḍasharaṭha; killed Namuci; attacked by Kabaṅḍha, he threw his thunderbolt and broke the face and arms of the Rākshasa. Kabaṅḍha asked Iṅḍra how was he to feed himself and sustain life till the end. Iṅḍra then made his arms a yojan in length and provided a mouth with teeth in his belly (see Kabaṅḍha). He also told him that when Rāma and Lakshmaṇa will cut off his arms and kill him, then he will attain heaven; killed Pulomān and Anulhāḍa for kidnapping Shaci; attacked Hanumān with his thunderbolt for holding Sūrya and broke his jaw. Then seeing him in pain, he gave him the boon that he could wish for any form of death. On taking birth, Kuṁbhakarṇa was ravenously hungry and he attacked many people to eat them; stricken with multiple injuries, gods and men appealed to Iṅḍra to slay Kuṁbhakarṇa with his thunderbolt. Injured by Iṅḍra's thunderbolt, Kuṁbhakarṇa in rage extracted a tooth of

Iṅḍra's elephant Airāvaṭa and injured Iṅḍra with it. In pain Iṅḍra along with other gods went to Brahmā for help; sent his chariot to Rāma in the battle of Laṅkā with Rāvaṇa.

IṄḌRAJIṬ: A Rākshasa, son of Rāvaṇa, had formerly vanquished Iṅḍra; slain by Lakshmaṇa.

IṄḌRĀKSHI: a goddess with a bright countenance, 2-armed, draped in yellow garments, decked with ornaments and surrounded with young maidens; worshipped by Apsarās. Of her two hands, one is in the varaḍa pose and the other holds the vajra.

IṄḌRĀṆI: daughter of the Ḍaiṭya Pulomān; wife of Iṅḍra; a woman of exceptional beauty; personifies the Indian conception of the woman's place in the household over which she reigns. Iṅḍra got enamoured of her and seduced her. To escape the curse of Pulomān, Iṅḍra killed him and married his daughter. Her children were Jayaṅṭa and Jayaṅṭi; she is also known as Shaci, Aiṅḍri and Pulomi; not held in esteem as a goddess. One of the Sapṭa-māṭrikas, 3-eyed, 4-armed, carries the vajra and the shakṭi; two hands in the abhaya and varaḍa poses; colour red, rides an elephant.

IṄḌRASENA: (*i*) a son of Parikshiṭ; (*ii*) a charioteer of Yuḍhiśthira; (*iii*) son of Nala and Ḍamayaṅṭi.

IṄḌRASENĀ: a daughter of Nārāyaṇa; wife of Muḍgala, a man who was 1000 years old.

IṄḌU: a name of Soma, the moon; married 27 daughters of Ḍaksha.

IRĀ: a daughter of Ḍaksha; one of the wives of Kashyapa; mother of three daughters: Laṭa (creeper), Valli (creeping plant) and Viruḍha (a plant which grows after being cut.)

IRĀVAṬ: a son of Arjuna by his Nāga wife Ulupi.

IRĀVAṬĪ: (*i*) a daughter of Uṭṭarā; wife of Parikshiṭ; (*ii*) one of the wives of Ruḍra; (*iii*) daughter of Kroḍhāvaṅsha and Kashyapa; mother of Airāvaṭa.

ĪSHĀNA: a name of Shiva or Ruḍra, as a solar aspect of Shiva; embodiment of all forms of leadership, master of all knowledge; connected with the element of air, the purifier, sense of touch; regent of the north-east direction; wife Shivā; shown as copper coloured, five faced; holds in his hands the VEḌAS, an elephant hook, a noose, a hatchet, a skull, a drum, a rosary, a trident and possesses the gestures of removing fear and granting boons.

ĪSHWARA: the Supreme Being, a name of Shiva.

J

JAGAḌAṀBIKĀ: Ḍevi.

JAGAḌḌHĀṬRI: sustainer of the world, usually a title of Saraswaṭi, Ḍurgā, Laliṭā.

JAGAḌMĀṬRI: mother of the world (see Ḍevi).

JAGANNAṬH: Lord of the world; an incarnation of Viśṇu in the form of Kṛśṇa; worshipped in Bengal and Orissa. Kṛśṇa was killed by a hunter called Jara (see Kṛśṇa) and his body was left to rot under the tree he was killed; found later by someone who put the bones in a box. Viśṇu appeared in a dream to Iṅḍraḍyumna, a king of Orissa and asked him to make an image of Jagannāṭha and place the bones of Kṛśṇa in it. Iṅḍraḍyumna commissioned Vishwakarmā, the architect of the gods to make the image. Vishwakarmā agreed to undertake the work on the condition that he was left undisturbed till the image was complete. Iṅḍraḍyumna became impatient to see the progress of the work and visited Vishwakarmā fifteen days after the commencement of the work. Vishwakarmā annoyed at the breach of the contract left off making the image which till today remains incomplete. Iṅḍraḍyumna prayed to Brahmā to act as high priest at its consecration ceremony and Brahmā gave the image eyes and a soul.

JĀHNAVĪ: Gaṅgā, the daughter of Jahnu, the royal sage (see Jahnu); wife of Shaṅtanu; mother of Bhiśma, Ḍevavraṭa and other Vasus (see Shaṅṭanu).

JAHNU: a great king; son of Hoṭraka and Keshini; while he was performing a sacrifice, Gaṅgā on descent from heavens, flowed through his Yajña-vāta; enraged, he drank the waters but later released them and so Gaṅgā came to be called Jāhnavi, the daughter of Jahnu. Prayed by gods, Jahnu later released the waters through his ears (see Gaṅgā).

JAIGĪSHAVYA: an ancient Ṛśi, mentioned along with Asiṭa Ḍevala.

JAIMINI: a sage, disciple of Vyāsa.

JALAḌHARA, JALAṄḌHAR: an Asura produced by the contact of a flash from Shiva's eye with the ocean and adopted by the gods of the water; so-called because he caught the water which flowed from Brahmā's eye; Jalaṅḍhar had a boon from Viśṇu that he could not be killed so long as his wife's conjugal fidelity, he started afflicting men and gods till unable to bear his atrocities any longer, the gods and ṛśis and men approached Viśṇu to destroy him. Viśṇu took the guise of Jalaḍhar and seduced Vriṅḍā. Vriṅḍā now, being made unfaithful to her husband Jalaḍhar could be killed. After becoming a widow and finding out the cause of it, she cursed Viśṇu to become Shāligrama stone and herself committed saṭi. From her ashes rose the ṭulasi plant. (see Ṭulasi).

JALA-RĀKSHASI: a female demon; mother of Nāgas; tried to prevent Hanumān from crossing the ocean to Ceylon by attempting to swallow him. He escaped by reducing himself to the size of a thumb, darting through her huge body and coming out at her right ear.

JALARUPA: the Fish or Makara on the banner of Kāma.

JALA-SHĀYIN: an epithet of Viśṇu who sleeps on his serpent couch floating on the waters during the submersion of the world.

JAMAḌAGNI: (*i*) the sixth human incarnation of Viśṇu; a Brāhmaṇa and a descendent of Bhṛgu; son of Ricika from his Kshaṭriya wife Saṭyavaṭi; daughter of the king of Gādhi; had five sons, the youngest was Parashurāma famous for his hatred of the Kshaṭriyas (see Parashurāma). Ricika prepared sacrificial food for his wife to eat so that she bore a son with the qualities of a Brāhmaṇa; also prepared another sacrificial food for his mother-in-law so that her son to be born was a Kshaṭriya. Mother and daughter exchanged their food resulting in Ricika's son born as a warrior. Brāhmaṇa and Vishwāmiṭra, the son of a Kshaṭriya king was born a Brāhmaṇa. Jamaḍagni married Reṇukā, daughter of King Reṇu of the Solar race. Once when Reṇukā was defiled by unauspicious thoughts, Jamaḍagni ordered his five sons in turn to kill her. The elder four sons refused to kill their mother but Parashurāma beheaded her (see Parashurāma). Later, at the request of Parashurāma she was restored to life in all her purity by her husband with no recollection of the past.

JĀṀBAVAṬ (JĀṀBAVĀN): king of Bears, with his army of bears, aided Rāmacaṅḍra in his invasion of Laṅkā; wished success to Hanumān for crossing to Laṅkā and said that he will stand on one leg till Hanumān returned; told Hanumān to go to Oushadh Parvaṭ and bring medicinal herbs which would revive the vānars killed in battle; blessed by Rāma to live till Kaliyuga arrives. The Sun gave a precious jewel called Syamaṅṭaka to Saṭrajiṭ, who in turn passed it to his brother Prasena, lest Kṛśṇa took it away. Syamaṅṭaka had the property of protecting its wearer when he was good and destroying him if he was bad. Prasena being wicked was killed by a lion. The lion was carrying off the precious jewel in his mouth when he was slain by Jāṁbavaṭ, who then took the jewel. Kṛśṇa with his followers tracked the Bear in his cavern and after a fight lasting 21 days, Jāṁbavaṭ submitted to Kṛśṇa and offered his daughter Jāṁbavaṭi to him in marriage. She bore Kṛśṇa a son called Saṁba (see Kṛśṇa).

JĀṀBAVAṬĪ: daughter of Jāṁbavān; wife of Kṛśṇa; mother of Sāṁba (see Jāṁbavaṭ).

JAṀBHA (KA): means one who crushes and swallows; a demon; son of Prahlāḍa; grandson of Hiraṇyakashipu; father of Suṅḍa and Kayāḍhū; chief of the Asuras; took part in the 6th Ḍevāsura war between Bali and Iṅḍra; hearing that Bali had fallen dead, riding a lion, he attacked Iṅḍra and disabled his elephant. Then turned towards Māṭāli who brought a chariot to Iṅḍra's aid. His head was cut off by Iṅḍra's vajra. Led Ṭāraka's army in a chariot drawn by 100 lions; fought with Yama, Kubera, Janārḍana and others, but was killed.

JANAKA: son of Nimi, born by churning his dead body, and hence known as Miṭhilā, was the king of Viḍeha; father of Siṭā. Known for his good work, piety and good knowledge of the VEDĀS and for having refused to submit to the hierarchical attitude of Brāhmaṇs, performed sacrifices without their intervention.

JĀNAKI: Siṭā, the daughter of Janaka.

JANAMEJAYA: (*i*) eldest son of Parikshiṭ and Irāvaṭi; great grandson of Arjuna; having found out that his father's death was predicted by the snake Ṭakshaka, he performed a sarpa yajña to destroy all snakes. Only Ṭakshaka came, the rest were sheltered by Iṅḍra; advised by Bṛhaspaṭi to refrain from the cruel yajña, he agreed and instead performed Ashwameḍha and other sacrifices; (*ii*) also called Ḍaṁpaṭi, was the father of Muni Kumār or Shrawaṇ Kumār (see Ḍasharaṭha, Shrawaṇ Kumār).

JANĀRḌANA: a name of Vāsuḍeva; Viśṇu took the form of Hayagriva and appeared before Agasṭya and Kāñci; as brother of Ḍēvi, put down the Hiraṇyas in the Bhāṅḍa-Laliṭā war.

JARĀ: a Rākshasi who picked up the two parts of Bṛhaḍraṭha's son and gave them life. He was Jarāsaṅḍha (see Jarāsaṅḍha).

JARA: means old age. (*i*) Killed Kṛśṇa while the latter was resting under a tree by shooting an arrow which struck Kṛśṇa in his foot, the only vulnerable part left on his body by the curse of Ḍurvāsa (see Ḍurvāsa, Kṛśṇa); (*ii*) a Ḍeva; (*iii*) a son of Vāsuḍeva; (*iv*) a son of Mṛtyu; (*v*) a Gaṅḍharva.

JARĀSAṄḌHA: son of Bṛhaḍraṭha, king of Magaḍha. The two wives of Bṛhaḍraṭha, each gave birth to one half of a male child. These half portions were thrown away. A Rākshasi called Jarā picked them up and as she put them together, it formed a complete child who cried lustily. On hearing the child cry, the king and his queens came out and found what had happened; Jarā abandoned the child and went away. The king took his son home and called him Jarāsaṅḍha, i.e. put together by Jarā.

A worshipper of Shiva; enemy of Kṛśṇa; married his two daughters Asṭi and Prāpṭi to Kaṁsa; enmity with Kṛśṇa increased as Kṛśṇa killed Kaṁsa; (see Kaṁsa); imprisoned many kings and refused to release them even when Kṛśṇa, accompanied by Bhima and Arjuna requested him to; killed by Bhima in the Kurukshetra war.

JARAṬKĀRU: an ancient sage; married a sister of the great serpent Vāsuki; father of Āsṭika.

JARIṬĀ: a female bird, married to sage Maṅḍapāla. He had no sons in his earlier birth and could not attain salvation; returned to earth as a male bird and lived with Jariṭā; had four sons by her. When the Khāṅdava forest was burnt, she showed great devotion to her children and would not leave them. She and the children were eventually saved through the influence of Maṅḍapāla over the god of fire, Agni.

JAṬĀYU: son of Garuda, the mythical half man, half bird; also believed to be the son of Aruṇa and Gṛḍhri; fought with Rāvaṇa to save Siṭā from being abducted by Rāvaṇa; mortally wounded by Rāvaṇa; lived long enough to relate the fate of Siṭā to Rāma and Lakshmaṇa; last rites performed by Rāma and Lakshmaṇa.

JATĀSURA: a Rākshasa, disguised as a Brāhmaṇa, carried off Yuḍhiṣṭhira, Nakula, Sahaḍeva and Ḍraupaḍi; killed by Bhima.

JATĪ: (*i*) ā group of heretics; (*ii*) a name of Vighneshwara.

JATILĀ: daughter of sage Gouṭama; wife of seven husbands; a virtuous woman.

JAYA: (*i*) an attendant in Vaikuṅṭha, cursed by Sārak and others to be born as an Asura; curse confirmed by Hari who, however, consoled him. In the Ḍevāsura war, attacked Bali's followers; (*ii*) a son of Pururavās and Urvashi; father of Aniṭa; (*iii*) a son of Vishwāmiṭra; (*iv*) a name of Arjuna; (*v*) Veḍavyāsa of the 18th Ḍwāpara; (*vi*) a son of Kāli; grandson of Varuṇa.

JAYA-ḌURGĀ: one of the nine Ḍurgās; 3-eyes,

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4-armed, colour black; rides a lion; carries the shankha, cakra, khadga, ṭrishula. Worshipped by those desirous of attaining siḍḍhi.

JAYA & VIJAYA: twin goddesses, seated on a lion, fulfil all the desires of their votaries. Each of them holds in three out of her four hands, a shula, paḍma, akshamālā and the fourth hand is in the varaḍa pose.

JAYAḌRAṬHA: son of King Bṛhanmānas of the Lunar race; husband of Ḍuhshālā, the daughter of Ḍhṛṭrarāṡtra; an ally of the Kauravas. During the exile of the Pāṅḍavas, along with his retinue, visited Ḍraupadi when she was alone in the forest. She looked after them hospitably and provided 600 deer along with other food for their breakfast. This was possible because Yuḍhiṡthira having worshipped the Sun, had received from him an inexhaustible cauldron which could supply the Pāṅḍavas with food of all kinds while they were in exile. Jayaḍraṭha got captivated by Ḍraupadi's charms and tried to seduce her. Having failed in his attempts, he carried her off by force. When the Pāṅḍavas returned, they pursued him and after defeating him in a fight, made him a prisoner. His life was spared but only after he was kicked and insulted by Bhima; killed by Arjuna after a desperate battle on the 14th day of the battle of Kurukshetra.

JAYAṄṬA: (*i*) a son of Iṅḍra and Shaci; attacked Asura followers of Bali; identified with Hari; as the head of the army of the Ḍevaṭās, fought Meghnāḍ; at his death, his maternal grandfather Pulomā took him into the sea; (*ii*) one of the 11 Ruḍras; (*iii*) a consort of Kirṭi who left him for Soma.

JAYAṄTĪ: (*i*) daughter of Iṅḍra and Shaci; bestowed by Iṅḍra in marriage to Ṛṡabha; mother of a 100 sons among whom was Bharaṭa; (*ii*) a daughter of Iṅḍra, sent by her father for the service of Shukra during his Ḍhūmṛavraṭa for 1000 years; rendered him service. Pleased with her, Shukra lived with her for 10 years as her husband; mother of Ḍevayāni (see Kavya); (*iii*) a mother-goddess enshrined at Hasṭināpura, sculptured as a beautiful woman; worshipped as thanksgiving by those enjoying happiness. She carries the kunta, shūla, khadga and khētaka.

JWARA: one of the 11 Ruḍras.

JYEṠTHĀ, JYĒṠTHĀḌĒVĪ: (*i*) an evil spirit; (*ii*) a mind born mother; (*iii*) Ḍurgā as the destroyer of wealth and property; elder sister of Lakshmi; confers boons and fortune on her votaries and destroys their enemies; depicted with 2-arms, 2-eyes, big cheeks and large pendulous breasts, flabby belly, thick thighs, raised nose, hanging lower lip, black in colour. She wears a ṭilaka on her forehead and a mukuta on her head, carries the nilotpalās in one hand, the other hand either rests on her thigh or is in the abhaya pose. At the time of the churning of the milky ocean, when she was born before Lakshmi, no one wanted to marry her. So Kapila took her as his wife and therefore, also called Kapilapaṭni. Her other names are: Mugadi, Tauvai, Kaladi, Mūḍēvi, the cow-bannered, the ass rider, Kēttai, her weapon is the sweeping broom; Ekaveṇi.

JYEṠTHAS: Prajāpaṭis born of Brahmā's ears.

K

KA: (*i*) the Lord of all creatures, the Great Puruṡa; (*ii*) a name of Brahmā; (*iii*) Ḍaksha; (*iv*) Viṡṇu.

KABAṄḌHA: also called Ḍanu was a monstrous Rākshasa; originally Gaṅḍharva Vishwavasu; became a demon by the curse of Iṅḍra because of a quarrel with him when Iṅḍra struck him with his thunderbolt and drove his head and legs into his belly; body covered with long hair, he had one enormous eye in the middle of his chest, his arms were a mile long and huge teeth protruded from his mouth which was in his belly. Slain by Rāmacaṅḍra; requested Rāma to burn his body when he lay mortally wounded; rose from his funeral pyre in the form of a Gaṅḍharva and told Rāma how to wage the war against Rāvaṇa by befriending Sugriva (see Iṅḍra).

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KACA, KACH: son of Bṛhaspati; became a disciple of Shukra, also called Uśānas, the priest of the Asuras in order to learn from him the mantra for restoring the dead to life. Shukra's daughter Ḍevayāni fell in love with him. The Asuras killed Kaca many times to prevent him from learning the magic mantra, but every time he was brought back to life by Shukra at the request of Ḍevayāni. Desperate to get rid of him, the Asuras killed him, mixed his ashes in wine and gave Shukra that wine to drink. When at the intercession of Ḍevayāni, Shukra again brought Kaca back to life, he heard Kaca's voice from his belly. Knowing that when Kaca came out of his body, his own body would be torn apart, Shukra had no choice but to impart the sacred mystic formula to Kaca so that Shukra could be restored to life afterwards. Having brought Shukra back to life, Ḍevayāni wanted Kaca to marry her but he refused to do so because she being the daughter of his preceptor was in the relation of a sister to him. The enraged Ḍevayāni then cursed him that his mantra would fail him in hour of need and he in turn cursed her that no Brāhmaṇa would marry her (see Ḍevayāni).

KĀDAMBARĪ: daughter of Citraratha and Maḍirā. Her name is a synonym of wine.

KAḌRU: daughter of Ḍaksha; wife of Kashyapa; mother of snakes, the chief among whom were Sheśa, Vāsuki, Kāliyā. Garuda stole Somaras to buy his mother Vinaṭā's freedom from Kaḍru (see Garuda).

KAHODA: a learned Brāhmaṇa, father of Aśtavakra.

KAIKASĪ: daughter of Rākshasa Sumāli and Keṭumaṭi; wife of Vishrāvas; mother of Rāvaṇa, Kumbhakarṇa, Vibhiśaṇa and Shurpṇakhā.

KAIKEYĪ: (*i*) wife of Ḍasharatha; mother of Bharaṭa (see Bharaṭa). For having looked after and restored Ḍasharaṭha to health after he was wounded in battle, Ḍasharaṭha gave her two boons. On the evil counsel of her attendant mantra, asked for the fulfilment of the two vows made to her. One was fourteen years exile for Rāmacanḍra who was to be crowned the heir apparent, and the second was to install her own son Bharaṭa on the throne (see Ḍasharaṭha); (*ii*) a name of Bhaḍrā, wife of Kṛśṇa.

KAITABHA: Kaitabha and Maḍhu were two demons who sprang from the ear of Viśṇu as he lay asleep. As they were going to kill Brahmā lying on the lotus springing from Viśṇu's navel, Viśṇu killed them and therefore, Viśṇu is also called Kaitabhajiṭ and Maḍhusūḍana. According to one legend, the bodies of the two demons produced immense quantities of fat from their *Meḍas* (marrow), taking which, Viśṇu fashioned the earth.

KĀKA: a daughter of Kashyapa and Ṭāmrā; mother of crows and owls.

KAKSĪVANṬ (KAKSĪVĀN): Ṛśi frequently mentioned in the ṚG-VEḌA; a descendent of Ḍirghaṭāmas and a female slave called Ushij; often mentioned with the semi-mythical Kulsa and Kavi Uśānas; connected with the worship of Ashwins.

KAKUBHI: a daughter of Ḍaksha; wife of Ḍharma; mother of Samkuṭa.

KAKUḌMIN: eldest son of Revaṭa; father of Revaṭi whom he took to Brahmā for a suitable bridegroom. Brahmā suggested Balarāma as a husband for her.

KAKUSTHA: son of Bhagiraṭha; father of Raghu.

KALĀ: (*i*) a daughter of Karḍama; married to Marici; mother of two sons Kashyapa and Pūrṇimān; (*ii*) eldest daughter of Vibhiśaṇa, on the advice of her mother, informed Siṭā that Rāvaṇa had turned down Vibhiśaṇa's request to return Siṭā to Rāmacanḍra.

KĀLA: (*i*) Lord of Creation and Destruction; fearful to look at; vanquished by Kṛśṇa; makes and unmakes things by keeping all things under control; (*ii*) Lord of Death; (*iii*) a son of Dhṛuva; (*iv*) a Vāsava; (*v*) a Vishwaḍeva; (*vi*) a Bhairava god; (*vii*) Sūrya; (*viii*) Viśṇu; approached Lakshmaṇa in the guise of an ascetic and requested to meet Rāma but alone; informed Rāma that he was his son born in another epoch and that Brahmā had sent him to inform Rāma that it was time he returned to heaven.

KĀLĀ, KĀLAKA: (*i*) a goddess enshrined at Canḍrabhāgā; (*ii*) a daughter of Ḍaksha; wife of Kashyapa; mother of powerful, ferocious sons

Kālakeyas, Naraka and Kālakas.

KĀLAKĀMA: one of the ten Vishwaḍevas.

KĀLANĀṬHA: Shiva assuming the form of death.

KĀLANEMĪ: son of Virocana; uncle of Rāvaṇa; tried to kill Hanumān by taking the form of a hermit. When Hanumān went to the mountains in search of medicinal herbs, the Rākshasa hermit invited him to his hermitage and offered him food, which Hanumān refused; warned of Kālanemi's intention by an Apsarā who arose from the dead body of a crocodile killed by Hanumān while bathing in the river. The Apsarā was cursed to take the form of a crocodile by Ḍaksha till such time as Hanumān released her by killing the crocodile. Kālanemi was reborn as Kaṁsa and Kāliyā.

KĀLARĀṬRI: Ḍurgā represented as a destructive force. She has a single braid of hair, is naked and seated on an ass; body smeared with oil and her left foot wears an anklet of iron spikes.

KĀLAVIKARṆIKĀ: Ḍevi, of bluish colour; 2-armed, capable of removing fear and gives happiness; carries in her two hands the kapāla and the shakṭi.

KĀLAYAVANA: son of Yavaneshwara, black in colour and hard hearted; full of powers, asked Nāraḍa of some powerful heroes and being told about the Yāḍavas, he attacked them; pursued by Kṛśṇa, he entered a cave where Mucukuṅḍa was sleeping; mistaking him for Kṛśṇa, he kicked him. On waking up, Mucukuṅḍa looked at Kālayavan, who was burnt to ashes by the former (see Kṛśṇa, Mucukuṅḍa).

KĀLEYAS: Ḍānavas and Nāgas in Rasāṭala; took part in Ḍevāsura war between Bali and Inḍra; fought with Vasus.

KĀLEYA: a tribe of Asuras; slew the Munis in the ocean; when Agasṭya drank up the waters of the ocean, they were destroyed except a few who took refuge in Pāṭāla; exhausted in the amṛṭamaṅṭhana.

KĀLĪ: (*i*) is the consort of Shiva, conceived as the divine mother and worshipped under many manifestations: Ḍurgā, Vanaḍurgā, Ḍevi, Bhaḍrakāli, Gaurī, Cāmuṇḍi, Yogamāyā, Laliṭā, Mahiśāsuramarḍini, Kālikā.

During Vedic age, the chief goddess of sorcerers. The word Kāli is of Ḍravidian origin. One of her manifestations is the symbol of cruelty when she is shown with her mouth and tongue dripping blood and in her hands are the instruments of killing. As Kāli her fierce aspect, the power of liberation and power of disintegration are closely connected. She is shown as fierce looking, fond of lust, bloody sacrifices, orgiastic rituals and cruel deeds.

In sharp contrast to her image of cruelty is her pose of Mahiśāsuramarḍini, the sublime aspect; depicted as killing the Asura Mahiśa who in the form of a buffalo lies at her feet and symbolises evil (see Mahiśāsuramarḍini). In this pose she is depicted as all forgiving, with a maternal benevolent attitude of a mother towards a wayward child.

As Bhaḍrakāli, she is worshipped in the form of a young maiden representing a household deity; shown with a lion which symbolises wickedness which she has curbed. Her comely features signify kindness and joy.

As Vanaḍurgā, she resides in a forest. Her shrine has no roof and is exposed to all the elements of nature. (*ii*) one of the wives of Bhimasena; mother of Sarwagaṭa; (*iii*) a mother goddess enshrined at Kālañjara; took part in Ṭārakāmāyā and enveloped the whole universe in darkness; (*iv*) a mindborn mother arose from the bones of Nṛsiṅha; (*v*) also called Kālyā, the wife of Parāshara and mother of Kṛṣṇa Ḍwaipāyana; married Shaṅṭanu.

KĀLIṄḌĪ: (i) daughter of the Sun god; wandering in the forest in quest of Kṛśṇa; expressed her wish to marry Kṛśṇa to Arjuna who conveyed the message to Kṛśṇa; Kṛśṇa married her; (ii) one of the wives of king Asiṭ; was pregnant when he died and was prevented from committing Saṭi; gave birth to Sāgara (see Sāgara).

KĀLIYĀ, KĀLĪYĀNĀGA: son of Kaḍru; a serpent king of Kroḍhavasa group of serpents; five-headed; lived with his followers in the river Yamunā; laid waste the country around Yamunā with their poison. Kṛśṇa as a child, jumped into the river and was going to be entwined by the snakes when his brother Balarāma who alone knew of his divine origin, implored him to

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exercise his powers. Kṛśṇa, reminded of his divine power, placed his foot on the head of Kāliyā and was going to kill him but the wailing of Kāliyā's numerous wives made him spare his life. He also gave them freedom from Garuda's hostility on the condition that Kāliyā along with his followers leave the country (see Kṛśṇa).

KĀLIYĀ-ḌAMAN: Kṛśṇa as the destroyer of Kāliyā. (see Kāliyā)

KALKĪ, KALKIN: The tenth incarnation of Viśṇu yet to come; riding a white horse and holding a sword blazing like a comet. He will come at the end of the age of strife, re-establish a golden age, punish the evil-doers, comfort the virtuous and then destroy the world.

KALMĀŚAPĀḌA: a king of the Solar race. A legend in the MAHĀBHĀRAṬA says that he was out hunting in the forest. Saktri, the eldest son of Vasiśtha stood in his way and refused to get out and he struck the sage with his whip. The enraged sage cursed him to become a cannibal and he himself was the first victim of the cannibal (see Saktri). Vishwāmiṭra, the rival of Vasiśtha intensified this curse and the cannibal ate the 100 sons of Vasiśtha. Kalmāśapāḍa was restored to his normal self after 12 years. In the VIŚṆU PURĀṆA, the legend says that Kalmāśapāḍa celebrated a sacrifice at which Vasiśtha officiated. A Rākshasa transformed himself into a cock and served Vasiśtha with human flesh; Vasiśtha cursed the king that his appetite would be excited by similar food, but having found out the truth, limited the curse to a period of 12 years. The king took some water to curse the sage but was dissuaded from it by his wife Maḍayanṫi. Unwilling to throw that water on the ground lest it burn the grain and reluctant to throw it up into the air lest it should dry up the clouds, he threw it on his feet which got scalded black and white. Daily for 12 years he ate like a cannibal and devoured multitudes of men. Once he devoured a Brāhmaṇa in the midst of his connibal happiness and the Brāhmaṇa's wife pronounced a curse on him to die whenever he approached his wife. At the expiry of his 12 years curse he went home to his wife but kept away from her as he remembered the curse. His wife bore him a child through Vasiśtha; the child was born after a Caesarean operation.

KĀMA, KĀMAḌEVA: also called Maḍana, Manmaṭha; son of Śraḍḍhā and Ḍharma; father of Harśa (joy); is the god of Love; Lord of Apsarās; wife Raṭi, the goddess of desire and pleasure. Kāma or desire is not necessarily desire for sexual enjoyment, but desire for anything good. Shiva was engaged in devotion when Kāma inspired him to desire Pārvaṭi for which offence, Shiva reduced him to ashes but later at the penance and tears of Rāṭi, relented and Kāma was reborn as a son of Kṛśṇa and Rukmiṇi and was called Praḍyumna. Praḍyumna's son was Aniruḍha and his daughter was Tṛśṇā (see Maḍana); was sent by Iṅḍra to spoil the penance of Nara and Nārāyaṇa and many other holy men.

Kāma is depicted as a handsome youth, riding a parrot and carrying a bow made of sugar-cane. The bowstring is a line of bees and each arrow is tipped with a flower. The nymphs which always accompany him, carry his banner, the Makara or Fish on a red background; (*ii*) Hari revealed himself to Lakshmi as Kāmaḍeva on the continent of Keṭumālā.

KĀMAḌHENU: the sacred wish-fulfilling cow produced at the churning of the ocean; belonged to Vasiśtha. Her other names are Kāmaḍuh, Savala, Surabhi; (*ii*) Jamaḍagni's cow providing hospitality to Karṭavīrya and his army; bound by the king's servants, she kicked off her shackles and flew off in the air. (see Karṭavīrya)

KĀMĀKSHI: goddess enshrined in Kañci; Āḍilakshmi, said to possess one eye at Kañci and the other at Kāshi; also Mahālakshmi enshrined at Gaṅḍhamaḍana; a form of Ḍevi.

KAMALĀ: a goddess enshrined at Kamalālaya identified with the consort of Shiva as well a with the consort of Viśṇu.

KĀMALI: a name of Reṇukā.

KAMALĀPAṬĪ: a name of Viśṇu.

KAMALĀSANA: a name of Brahmā.

KAMALODBHANA: a mind-born mother.

KĀMARŪPA: a mind-born mother.

KAṀSĀRI: Kṛśṇa.

KĀMESHWARA: Ruḍra-Shiva, the Lord of Lust; the idea visualised by the mind and transmitted so as to take action. Its colour is red, the colour of lust; worshipped seated with his consort on a bed made of the five evil spirits which are the sensorial preceptions.

KĀMESHWARĪ: the divinity of lust carrying a noose, an elephant hook, a bow of sugar-cane and an arrow.

KAṀSA, KAṄSA: an incarnation of Kālanemi, the Asura; the eldest son of Ugrasena; a brother of Ḍevaka (see Kālanemi); cousin of Kṛśṇa's mother Ḍevaki; married Asṭi and Prāpṭi, two daughters of Jarāsaṅḍha. (see Jarāsaṅḍha); according to a forecast, a son of Ḍevaki was to kill Kaṁsa; imprisoned Ḍevaki and her husband; killed the first six children of Ḍevaki; the 7th Balaḍeva was miraculously transferred from the womb of Ḍevaki to that of Rohiṇi and the 8th child Kṛśṇa were smuggled out; persecuted Kṛśṇa but was killed by the latter (see Kṛśṇa).

KĀMINĪ: a group of women who came from the mouth of Asura Bala when he yawned.

KAṄḌARPA: Kāmaḍeva, the god of Love.

KAṄḌU: a Ṛśi who killed cows at his father's orders; (*ii*) a sage engaged in austerities on the banks of the Gomaṭi. Iṅḍra sent Apsarā Premlocā to entice him; she lived with him for many years and gave birth to a daughter called Māriśā (see Māriśā, Premlocā, Prāceṭas).

KAṄḌESHWARA: the ball of Pārvati changed into a phallic image after hitting the Ḍaiṭyas Viḍāla and Uṭpāla. This image installed at Kāshi is believed to destroy the wicked and yields worldly pleasures and salvation; is favourably disposed towards his devotees.

KĀṄṬA: means desired, loved, pleasing, agreeable, beautiful; a name of Kṛśṇa, Skaṅḍa and a son of Ḍharmaneṭra.

KĀṄṬI: loneliness, beauty, splendour, personal embellishment personified as Ḍurgā, Lakshmi.

KAṆWA: a sage, sometimes counted as one of the seven Mahāṛśis; brought up Shakuṅṭalā, the daughter of Apsarā Menakā and Ṛśi Vishwāmiṭra; (*ii*) a sage and contemporary of Kṛśṇa; came to see Yuḍhiśthira.

KANYĀ-KUMĀRĪ: means a virgin damsel; a name of Ḍurgā.

KĀPĀLI: Ḍurgā.

KĀPĀLIN: Shiva for wearing skulls as an ornament.

KAPARḌIN (KĀPĀLI — KĀPĀLIN): A name of Shiv or Ruḍra for wearing skulls as ornament.

KAPILA: a sage, studied the wisdom of the anti-gods; sometimes identified as Agni; destroyed 60,000 sons of Sāgara by a mere glance (see Sāgara); born of Karḍama and Ḍevāhuṭi; (*ii*) considered an avaṭār of Hari; (*iii*) a son of Ḍanu and follower of Vṛṭra in his battle against Iṅḍra; took part in the Ḍevāsura war between Bali and Iṅḍra; (*iv*) Sūrya; (*v*) Shiva; (*vi*) Viśṇu; (*vii*) a Yāksha; (*viii*) a chief Vānar; (*ix*) son of Vāsuḍeva and Sugaṅḍhi; (*x*) a son of Mahi; (*xi*) a Gaṅḍharva; (*xii*) son of Brahmā.

KAPILĀ: (*i*) daughter of Ḍaksha; wife of Kashyapa; her offsprings were the amṛṭa, the Brāhmaṇs, the Kine, the Gaṅḍharvas, the Apsarās; (*ii*) Ḍurgā.

KAPIŚĀ: a daughter of Kroḍhavashā; wife of Pulaha; gave birth to Pishāca group.

KARĀLĪ: means dreadful; considered as one of the seven tongues of Agni during the vedic times; later a name of the terrible consort of Shiva (see Kāli).

KARĀLA: a name of Shiva; a Bhairava.

KARAVA: a chief of the Vānars.

KARAMBHĀD: Pūśan, the cruel eater.

KARḌAMA: (*i*) a Prajāpaṭi; father of King Ila; advised Ila to perform the Ashwameḍha yajña to please Shiva; (*ii*) father of Anaṅga; (*iii*) son of Kirṭimaṭi; (*iv*) son of Brahmā, born of his shadow; (*v*) father of Kapila; married Ḍevāhuṭi.

KARṆA: son of Pṛṭhā or Kuṅṭi by Sūrya before she married Pāṅdu. For having looked after

Ḍurvāsas hospitably, the sage had given her a boon. She asked for a son to be born to her by Sūryaḍeva. When Karṇa was born, she was ashamed of being an unmarried mother and cast him on the banks of the river Yamunā; picked up by Āḍiraṭha (see Kuṅṭi, Āḍiraṭha), the charioteer of Ḍhṛṭrarāśṭra; brought up by him and his childless wife Rāḍhā as their son. Being the son of a god, he was born from Kuṅṭi's ear, and therefore, called Karṇa; born with divine arms and armous. Armour taken away by Iṅḍra to protect his son Arjuna by appearing before Karṇa as a Brāhmaṇa and begging for alms; half brother of the Pāṅḍavas, a fact unknown to them till his death. Karṇa sided with the Kauravas; killed by Arjuna in the battle of Kuruksheṭra.

KĀRṬṬĪKEYA: also called Skaṅḍa, Guha and Agneya; god of war; Planet Mars; a son of Shiva in his form as Ruḍra; born without the intervention of a woman. Shiva cast his seed into Agni and Agni threw it into the Ganges as its energy was too great for Pārvaṭi to bear it in her womb; born to destroy the demon Tāraka; represented as riding a peacock called Pārāvaṇi and holding a bow and an arrow; wife Kaumari or Sena (see Skaṅḍa, Kumara).

KARṬAVĪRYA: a king, possessed 1000 arms due to a boon of Ḍaṭṭāṭreya; visited the hermitage of Jamaḍagni and stole his cow after killing Jamaḍagni (see Caṅḍragupṭa, Parashurāma).

KARUṆĀKARA: Shiva, the merciful.

KĀSHIPAṬI: King of Kāshi; father of Aṁbā, Aṁbikā, Aṁbālikā; went to aid Pauṅdraka against Kṛśṇa; was struck in the head that shot off to the city. His son along with the priest prayed to Shiva to avenge his father's murder; Shiva granted the boon and sent a female created from fire to destroy Kṛśṇa. But Kṛśṇa's discus followed the female to Kāshi and burnt the whole city.

KASHYAPA, KAŚYAPA: a vedic sage of diverse origin; believed as a son of Marici; one of the Sapṭarśis; Kashyapa means a tortoise, which makes him as Viśṇu in his tortoise incarnation; married Ḍiṭi and twelve daughters of Ḍaksha; father of all demons, Nāgās, reptiles, birds, etc.; a Prajāpaṭi; (*ii*) married Vinaṭā and Kaḍru; gave birth to 1000 snakes and Vinaṭā gave birth to Aruṇa and Garuḍa (see Vinaṭā); at the sacrifice of Kashyapa to beget a son, Iṅḍra disregarded the Vālakhilyas; the latter cursed Iṅḍra by saying that there will arise another Iṅḍra; accordingly Garuda, the Iṅḍra among winged creatures was born; begot Āḍiṭyās on Aḍiṭi; among the 7 Mahārśis present at Arjunā's birth; Brahmā gave the earth as Ḍakshiṇā to him; resenting this, Earth sank to Rasāṭala; begot upon Aḍiṭi the Vāmana avatār of Viśṇu; came to the investiture of Skaṅḍa; the last Prajāpaṭi; gave a boon to Ḍiṭi that if she would remain pure for 1000 years and carry her child in her womb for that period, the child born would kill Iṅḍra. Iṅḍra killed the unborn child of Ḍiṭi and cut it into 49 pieces. (see Maruṭs)

KĀṬYĀYANĪ: an image with 10 hands, 3 eyes, riding a lion and killing Mahiśāsura; is Ḍurgā (see Mahiśāsuramarḍini).

KAUMĀRA: an avaṭār of Hari.

KAUMĀRAS: (*i*) Rākshasas fearful to children; (*ii*) a group of planets which harm children.

KAUMĀRI: (*i*) a Shakṭi; (*ii*) a mind-born mother; (*iii*) a Sapṭa-māṭrika; wife of Kaumāra, 4-handed, rides a peacock; carries the sakti and kukkata; two hands in the abhaya and varada pose.

KAUṆAPA: (*i*) Rākshasa feeding upon corpses; (*ii*) a Nāga; (*iii*) a name of Bhiśma.

KAUSHALYĀ: (*i*) a name given to anyone from Koshala; name of Ḍasharatha's first wife and mother of Rāmacaṅdra; (*ii*) queen of Kṛśṇa; (*iii*) wife of Vāsuḍēva; mother of Keshin.

KAUSHIKA: (*i*) a sage who called on dying Bhiśma; (*ii*) a name of Ruḍra; (*iii*) a name of Vishwāmiṭra; helped the banished Saṭyavṛaṭa Ṭrishaṅku to get a place among the planets out of gratitude for his having helped Gālava, his wife and children during the 12 years of famine (see Vishwāmiṭra, Ṭrishaṅku).

KAUṬSA: a philosopher and author of the Nirukṭa; regarded the VEDA as devoid of meaning and the Brāhmaṇas as false interpretations.

KAVAKA & KAVATA: two vānar chiefs.

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KAVASHA: son of Ilūsha by a slave girl; author of hymns in the Ṛg-Veda. Once the Ṛśis were performing a sacrifice on the banks of the river Saraswaṭi and Kuvasha was with them. Being born of a slave, they drove him away from the sacrifice saying that he was unworthy of drinking the waters of the Saraswaṭi. When alone in the desert, a prayer was revealed to him by which prayer the waters of Saraswati surrounded him. The Ṛśis saw that and realised his greatness.

KAVI: (*i*) a son of Kṛśṇa and Kālinḍi; (*ii*) a son of Ḍakshiṇa and Yajña; (*iii*) a son of Bhṛgu; (*iv*) a son of Priyavraṭa and Barhiśmaṭi; (*v*) a son of Ṛśabha and a Bhāgavaṭa; (*vi*) a name of Brahmā; (*vii*) son of Shraḍḍraḍeva and Sraḍḍhā; (*viii*) son of Vaivaswaṭa Manu; (*ix*) son of Viśṇu; (*x*) son of Agni.

KĀVYA: (*i*) a son of Bhṛgu and Ḍivyā, also a name of Shukra, Uśānas; Āchārya for Ḍevas and Asuras; cursed Yayāṭi; Asuras defeated by Inḍra appealed to Kāvya who gave them a boon that 3/4th of the rain and vegetation would be theirs; Asuras afraid of the Ḍevas, appealed to Kāvya's mother, the wife of Bhṛgu. She offered them shelter; finding them being killed by the Ḍevas, she resolved to deprive Inḍra of his place. Inḍra appealed to Viśṇu whose body he entered but she put the whole world of Ḍevās on fire, when out of rage, Viśṇu killed her; for this Bhṛgu cursed him to be born seven times among men. Pleased with Kāvya's religious observances, Maheshwara granted him three boons: (1) non-defeat by others; (2) Lordship over wealth; (3) eternal life.

Kāvya was attracted towards Jayanṭi, the daughter of Inḍra and promised to be with her for ten years unknown to the Asuras, by means of his *Māya*. (see Jayanṭi). When Kāvya returned, the Asuras were pleased but during his absence, Bṛhaspaṭi appeared before the Asuras in the guise of Kāvya. When ten years later, Ḍevayāni was born to Kāvya, the Asuras were mystified to find two Kāvyas. In the beginning the Asuras did not believe in the real Kāvya but later approached by Brahmā, they found their mistake. Getting powerful they defeated the Ḍevas. Seeing the success of the Asuras, Viśṇu took different avaṭārs to put down their rule. And thus Bhṛgu's curse on Viśṇu was fulfilled. (see Shukra).

KELI: means an amorous sport, pastime, amusement; (*i*) name of one of Shiva's attendants; (*ii*) Raṭi, the wife of Kāmaḍeva.

KENAṬĪ: wife of Kāmaḍeva.

KESAVA: Viśṇu.

KESHAVĀ, KESHEVA: Kṛśṇa, the long haired.

KESHIN: (*i*) an Asura, friend of Kaṁsā; sent to kill Kṛśṇa in the form of a horse. Kṛśṇa thrust his arms into his mouth and suffocated Keshin to death; (*ii*) a Ḍānava king; defeated and slain by Pūruravas when he forcibly tried to take away Ciṭralekhā and Urvashi; (*iii*) Ruḍra; (*iv*) Viśṇu; (*v*) son of Vāsuḍeva and Kaushalyā.

KESHINĪ: (*i*) mother of Rāvaṇa; (*ii*) queen of Sāgara; mother of Asamañjasa; (*iii*) a daughter of Khasa and a Rākshasi; vanquished by Kṛśṇa; (*iv*) a mind-born mother; (*v*) Ḍurgā; (*vi*) an Apsarā.

KEṬU: (*i*) Planet as a demon, originally the tail or body of Rāhu; (*ii*) Shiva; (*iii*) a kind of Ṛśis; (*iv*) a son of Agni; (*v*) a Yaksha; (*vi*) a Ḍānava, a son of Kshema; father of Suketu and Varśaketu; (*vii*) a son of Ḍhanvanṭari; (*viii*) a son of Ambarisha.

KHADGI: a name of Gaṇesha.

KHALA: (*i*) a daughter of Bhaḍrāshwa and Apsarā Ghṛṭāci; (*ii*) one of the ten daughters of Rauḍrāshwa.

KHARA: (*i*) a Rākshasa, son of Vishrāwas and Puśpoṭkata; younger brother of Rāvaṇa; hostile to Brāhmaṇs; attacked Rāma and Lakshmaṇa for cutting his sister Shurpṇakha's nose; killed by Rāma; (*ii*) a demon vanquished by Kṛśṇa; (*iii*) Shiva cursed to become Khara by the sages of Daruvana; (*iv*) a donkey born of Sugriva; (*v*) a Rākshasa in the Tārakāmaya; killed by Rāma.

KHASĀ: a daughter of Ḍaksha; wife of Kashyapa; mother of two sons Vikarṇa and Vilohiṭa and of Yākshas and Rākshasas.

KHASRIMA: (*i*) a Ḍaiṭya son of Vipraciṭṭi and Sinhikā; (*ii*) son of Kaushika or Vishwāmiṭra.

KHYĀTI: (i) a daughter of Karḍama, married to Bhṛgu; mother of Ḍhāṭri, Viḍhāṭri and Sri; (ii) a daughter of Bhṛgu, same as Sri, wife of Nārā-

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yaṇa; mother of Bala and Utsāha; mind-born mothers (see Sri).

KĪCAKA: Brother-in-law of the King of Virāta, wanted to make love to Ḍraupaḍi; killed by Bhima who rolled his bones and flesh into a ball so that no one could tell how he was killed.

KIMPURUŚA: (*i*) a kind of elf, an attendant on Kuvera; (*ii*) a class of divinities born out of Brahmā's shadow; joined gods in singing the praise of Nṛsiṅha; learnt Ḍharma from the seven sages.

KIṄḌAMA: a muni slain by Pāṅdu while in the shape of a deer was having sexual relations; cursed Pāṅdu to die likewise (see Pāṅdu).

KINNARAS: (*i*) also called Mayu are mythical beings, half man, half horse; musicians who dwell in the abode of Kuvera; sing the praise of gods; born of the toe of Brahmā; (*ii*) sons of Kashyapa, also called Ashwamukha, Turaṅgavaktṛa.

KIRĀTA: Shiva in the guise of a mountaineer.

KIRMĪRA: a monster Rākshasa; brother of Vaka; opposed the entrance of the Pāṅdavas into the Kāmyaka forest and threatened to eat Bhima; strangled to death by Bhima.

KĪRṬI: (*i*) daughter of Ḍaksha; wife of Ḍharma; (*ii*) wife of Vāmana Hari (Viśṇu); (*iii*) a Ḍevi attendant on Soma; wife of Jayaṅṭa; left him for Soma; smells of rice mixed with toddy; sits on a blue lotus; carries the blue lily and the kalasha.

KĪRṬIMAṬ: (*i*)the first son of Vasuḍeva and Ḍevaki; not killed by Kaṁsa; (*ii*) a son of Aṅgiras.

KĪRṬIMAṬĪ: a goddess enshrined at Ekāṁbhaka.

KĪRṬIMUKHA: a lion-headed monster; survived self destruction; produced by Shiva when challenged by Jaladhara; embodiment of the destructive power of the god. Deprived of his legitimate prey, Rāhu, fed on the flesh of his own body, started with his feet till only his face remained; a gargoyle.

KOHALA: an ancient sage; inventor of drama and a writer on music.

KŌKA: (*i*) Viṣṇu; (*ii*) an attendant in Skaṅḍa's retinue.

KOTARĀ: an evil spirit; mother of Bāṇa; appeared naked and with dishevelled hair before Kṛśṇa because he deprived Bāṇa of his chariot.

KOṬAVĪ, KOTARĪ, KOTTAVĪ: means a naked woman; a mystical goddess; mother of Bāṇa and tutelary deity of the Ḍaiṭyas possesses 8th portion of Ruḍrāṇi; (*ii*) Ḍurgā. (see Kotarā.)

KRAṬU: (*i*) one of the Ṛśis; a son of Vishwāmiṭra; (*ii*) a son of Brahmā, born of his hand; married Kriyā, daughter of Karḍama. His sons are the Vālakhilyas, 60,000 in number, thumb sized sages who surround the chariot of the Sun; a Prajāpaṭi; (*iii*) a son of Kṛśṇa and Jāṁbavaṭi; (*iv*) a Brāhmaṇa invited to the Rājasūya yajña of Yuḍhiśthira; (*v*) a Yāksha presiding over the month of Phālguna; (*vi*) Yamaḍeva; (*vii*) a sage, praised Shiva to destroy Ṭripuram; (*viii*) a son of Bhṛgu and a deva; (*ix*) a Vishwaḍeva; (*x*) a mind-born son of Brahmā, married to Kshamā; (*xi*) a name of Ruḍra; (*xii*) a name of Viśṇu.

KRAUDA: Viśṇu's avaṭār as a hog or Boar.

KRAUṄCA: commander-in-chief of Ṭārakāsura.

KRAUṆCHI: daughter of Ṭāmrā and Kashyapa; mother of owls.

KRAVYĀḌ: means a flesh eater; (*i*) a Rākshasa or a carnivorous animal; (*ii*) in the VEDA, Agni is so called for consuming bodies on the funeral pyre.

KṚMI: means an insect or a worm; (*i*) a name of a son of Ushinara; (*ii*) an Asura, brother of Rāvaṇa; (iii) a Nāgarāja; (iv) wife of Ushinara and mother of Kṛmi.

KRIPA: son of sage Sharaḍwaṭ and Apsarā Urvashi; adopted by Shaṅṭanu; one of the three surviving Kuru warriors; made a murderous attack on the Pāṅdava camp at night; met by Kṛtavarman, Rāma and Kṛśṇa; invited to Yuḍhiśthira's Rāja-sūya yajña.

KRIPĀ, KRIPĪ, KṚPI: also called Gauṭami; wife of Ḍroṇa; mother of Ashwāṭṭhāman; daughter of Sharaḍwaṭ by Apsarā Urvashi; twin sister of

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Kṛipa (see Kripa). Iṅḍra alarmed by the austerities of Ṛśi Sharaḍwaṭ sent Apsarā Urvashi to seduce him. She bore him two children, a girl and a boy who were left in the grass. Shaṅṭanu brought them up out of compassion and therefore, they were named Kripa and Kripi.

KṚŚṆA KRISHṆA,: the name is of VEDIC origin and first appears in the ṚG-VEḌA; a common name in Hindu mythology. The popular deity of this name is of a very late origin. He is the 8th avaṭār of Viśṇu. According to the MAHĀBHĀRAṬA and VIŚṆU PURĀṆA. Viśṇu plucked two of his hair, one black and one white. The white hair entered the womb of Rohiṇi and the black one of Ḍevaki and these in turn became Balarāma and Balaḍeva respectively. Rohiṇi and Ḍevaki were the two wives of Vasuḍeva of the Yāḍava race. Vasuḍeva was the brother of Kuṅṭi, the mother of the Pāṅdavas, and thus Kṛśṇa was the cousin of the elder three Pāṅdava brothers. According to a forecast, a son of Ḍevaki was to destroy Kaṁsa; Kaṁsa imprisoned Ḍevaki and her husband Vasuḍeva and the first six children born to them were killed by Kaṁsa. The 7th Balaḍeva was miraculously transferred to the womb of Rohiṇi. When Kṛśṇa was born, the gods safeguarded him; the prison attendants went into deep sleep and the bolts on the doors opened miraculously (see Kaṁsa). Vasuḍeva took his infant son and crossed the Yamunā which was in flood at that time but the waters receded to allow Vasuḍeva to cross it safely. Vasuḍeva went to Naṅḍa, a cowherd and exchanged his son for the infant daughter that had been born to Naṅḍa's wife Yashoḍā that very night. Naṅḍa brought up Kṛśṇa as his own son. Kaṁsa came to know of this and ordered the massacre of all infant male children. Naṅḍa, fearing Kaṁsa, took Rohiṇi with her son Balarāma and Yashoḍā with her son Kṛśṇa to Gokuḷa, where the two brothers grew up.

The exploits of Kṛśṇa as a child are too many to recount here. He became famous for performing miracles and for deeds of daring even as a child. Kaṁsa tried again and again to kill him but did not succeed.

Present at the Swayaṁvara of Ḍraupaḍi; along with Arjuna, helped Agni to consume the Khaṅdava forest. Arjuna and Kṛśṇa are Nara and Nārāyaṇa born on earth; came to the Rājasūya yajña of Yuḍhiśthira; cut off the head of Shishupāla with his Discus; came to Ḍraupaḍi's assistance when Duhshāsana disrobed her in court (see Ḍuhshāsana); revived the foetus (Parikshiṭ) in Uṭṭarā's womb after it had been killed by Ashwaṭṭhāman with the Brahmshirśan weapon; rescued Nṛga, who, because of a curse was transformed into a lizard (see Nṛga, Bhānu); released Nalakubera and his brother from the Arjuna trees by uprooting the trees (see Nalakubera); restored to Aḍiṭi her ear-rings, stolen by Naraka after killing him (see Naraka, Aḍiṭi); rescued the cowherds who had entered the mouth of an enormous serpent, mistaking it for a mountain cavern (see Aghāsura); sucked Ulūkikā's life; kicked Shakata to pieces; expelled Kāliyā from the Yamunā (see Kāliyā); killed many powerful demons; killed Asura Kesin by thrusting his arms into his mouth; lifted the Govarḍhana mountain to save the people of Vraja from Iṅdra's deluge and performed many other miracles.

Kṛśṇa is famous for his love of the gopies and for his discourse on the duties of man compiled later in the BHAGAVAṬA GITĀ. Killed Naraka and rescued the 16,000 women (who were really Apsarās) imprisoned by him and married them (see Aśtavakra) plus his chief wives who were: Rukmiṇi, Saṭyābhāmā, Jāṁbavaṭi, Saṭyā, Kāliṅdi, Māḍri, Miṭraviṅdā, Bhaḍrā. His wives and other ladies of Ḍwārakā accompanied Arjuna after the death of Kṛśṇa; were abducted by Ḍasyus when then reached north identified with Sourashtra and Haryana (see Ḍasyus); Kṛśṇa had asked Arjuna to remove the ladies, old and infirm men and children from Ḍwārakā as the city was going to be engulfed by the ocean.

Kṛśṇa killed Shataḍhanwan who had killed his father-in-law Saṭrajiṭa. Kṛśṇa was accused of having stolen the Syāmaṅtaka jewel held by his uncle Akrūra. Kṛśṇa asked him to show the jewel in public so that his name remained untarnished (see Akrūra, Jāṁbavaṭ, Saṭrājiṭā); played a decisive role in the saga of the epic MAHĀBHĀRAṬA; acted as Arjuna's charioteer in the battle of Kurukshetra; killed accidently by Jara who mistook him for a deer in a forest where Kṛśṇa was resting under a tree; Jara shot an arrow which pierced the foot of Kṛśṇa, the only vulnerable spot from where Kṛśṇa could be killed due to Ḍurvāsās's curse (see Ḍurvāsa).

KṚŚṆĀ: a goddess present in the sacrificial pits. She has four hand, two in the anjali pose and two carrying a Kamaṅdalu and the akshamālā.

KṚŚṆA, ḌWAIPĀYANA: the illegitimate son of Saṭyavaṭi and Ṛśi Parāshara before she married Shaṅṭanu. By Shaṅṭanu she had two sons: the elder called Ciṭrāṅgaḍa was killed in battle at an early age, the younger Viciṭravirya died leaving two childless widows. Kṛśṇa Ḍwaipāyana was abandoned by his mother and was brought up on an island in the Yamunā and lived a life of religious retirement. To ensure the perpetuation of the race of his half brother, he raised seed to his brother's widows as was then the prevalent custom and thus were born Ḍhṛṭarāśtra and Pāṅdu though they were called the sons of Viciṭravirya (see Pāṅdu); named Kṛśṇa because of his dark complexion and Ḍwaipāyana because he was brought up on an island. He was ugly and perhaps leprous. When Aṁbikā, the mother of Ḍhṛṭarāśtra went to him, she felt repugnance and closed her eyes and that is why her son Ḍhṛṭarāśtra was born blind (see Ḍhṛṭarāśtra). But Pāṅdu's mother Aṁbālikā turned pale and therefore, Pāṅdu was born pale. Not satisfied with the result, Saṭyavaṭi ordered her elder daughter-in-law, Aṁbikā to approach Kṛśṇa Ḍwaipāyana once again. Aṁbikā felt too repugnant at the idea and sent a Shuḍra slave girl instead. From her was born Viḍura.

Kṛśṇa was rubbing the sacrificial sticks Araṇi to produce fire when he saw Apsarā Ghṛṭāci pass by. Seeing her, his seed fell and from that was born a son called Shuka. His wife is called Araṇi. He divided the Veḍas into four parts; considered an avaṭār of Nārāyaṇa; compiler of the MAHĀBHĀRAṬA and VEḌAS; also called Veḍavyāsa.

KṚIṬĀ: means accomplished, performed; (*i*) one of the Vishwaḍevas; (*ii*) a son of Vāsuḍeva; (*iii*) son of Samnaṭi and pupil of Hiraṇyanābha; (*iv*) son of Kriṭaraṭha, father of Vibuḍḍha; (*v*) son of Jaya; father of Haryavana; (*vi*) son of Cyavana, father of Uparicara.

KṚIṬṬIVĀSAS, KṚṬṬIVĀSESHWARA: Shiva clad in elephant hide.

KṚIṬVĪ: daughter of Shuka; wife of Anuha (Nṛpa); mother of Brahmaḍaṭṭa.

KṚIṬYAKA: a witch, an enchantress who is the cause of injury or destruction.

KRIYĀ: (*i*) a daughter of Jarḍama; married Kraṭu; mother of 60,000 Vālakhilyas; (*ii*) daughter of Ḍaksha; wife of Ḍharma; mother of Yoga and Manus (see Kraṭu).

KROḌHA, KROḌHAVASHA: (*i*) issue from the brows of Brahmā; (*ii*) Bhairava god; (*iii*) a son of Mṛṭyu; (*iv*) a daughter of Ḍaksha; one of the wives of Kashyapa; mother of sharp-tongued monsters who devour flesh.

KṚṬṬIKĀS: (*i*) the Pleiades personified. The wives of the six Ṛśis who fell from grace for being unwittingly involved in an amorous dalliance with Agni and Shiva. Swāhā fell in love with Agni and knowing his infatuation for the wives of the Saptarśis, took their form and six times co-habited with him but she could not change into the form of Aruṅḍhaṭi, the wife of Vasiśtha. When Swāhā in the guise of the wives of the Saptarśis was passing through the sky, some flying celestials saw them and talked about it with the result that their husbands divorced them. At the orders of Iṅdra, they simultaneously nursed Kumara or Skaṅḍa who was therefore, called Kārṭṭikeya, considered both as a son of Agni and Sūrya; (*ii*) wife of Soma, childless due to Ḍaksha's curse.

KṚṬṬIVĀSA: a name of Shiva. Saṭi, created by Brahmā was given to him and a number of sons were born to her, all misshapen with crude form and generally called Ruḍras. Shiva on Brahmā's request did not procreate but became Sṭhāṇu and Mahāḍeva.

KṚṬAVARMAN: one of the last three surviving Kuru warriors who made a dastardly murderous attack at night on the Pāṅdava camp when all were fast asleep; later killed in a drunken brawl at Ḍwārakā.

KSHAMĀ: (*i*) a Brahmarākshasi; (*ii*) a Shakṭi; (*iii*) a daughter of Ḍaksha, wife of Pulaha Prajāpaṭi; mother of Karḍama; (*iv*) wife of Kraṭu (see Kraṭu); (*v*) a goddess seated on a paḍmāsana, engaged in yoga; one hand holds the ṭrishula and the other is in the varaḍa pose.

KSHEMA: (*i*) son of Shuci and father of Suwṛaṭa; (*ii*) name of an Apsarā; (*iii*) of Ḍurgā; (*iv*) son of Brahmaḍaṭṭa.

KSHEMAKA: a Rākshasā who made Benares desolate.

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KSHEMAṄKARI: one of the nine Ḍurgās, capable of giving health; one hand in varaḍa pose and the remaining three carry the ṭrishūla, paḍma and a drinking vessel.

KSHANAḌACARA: are night walkers, ghosts of evil character, goblins, Rākshasās.

KṢHEṬRA PĀLAS: Tutelary deities, 49 in number

KSHUPA: (*i*) a Ṛśi in the palace of Yama; (*ii*) Prajāpaṭi, son of Brahmā; the foetus fell from the head of Brahmā when he sneezed; (*iii*) son of Prasaṁḍhi and father of Ikshwāku; (*iv*) son of Kṛśṇa and Saṭyābhāmā.

KUCAILĀ: a poor Brāhmana; classmate of Kṛśṇa.

KUHU: (*i*) daughter of Māyā, wife of Havishmaṅta, left him for Soma; (*ii*) one of the nine Ḍevis serving Soma; (*iii*) a daughter of Aṅgiras and Shraḍḍhā; wife of Ḍhāṭru; mother of Sāya.

KUMĀRA: is Skaṅḍa or Subramaṇya, the god of war. Nursed by the six Kṛṭṭikās at the same time: hence Kārṭṭikeya (see Kārṭṭikeya); commander of the celestial army in the Ṭārakāsura war; killed Ṭāraka; a son of Agni through Swāhā; a son of Gaṅgā by taking Agni's Garbha due to Umā's curse, hence son of Shiva. Fed by milk by the wives of the Sapṭarśis except Aruṅḍhaṭi. Hari presented him with a fowl and a peacock; Saraswaṭi a lute; Brahmā a goat; Shiva a ram; Agni a red banner, an emblem of the fire of destruction; wounded by Māyā in the battle of Ṭripuram (see Skaṅḍa); (*ii*) a Prajāpaṭi.

KUMĀRAS: the four mind born sons of Brahmā who refused to procreate and thus remained pure, innocent boys. Their names are: Sanaṭkumāra, Sanaṅḍa, Sanaka, Sanāṭana.

KUMĀRĪ: means a damsel, usually a name applied to Siṭā or Ḍurgā.

KUMĀRILA: an incarnation of Kārṭṭikeya.

KUṀBHAKARṆĪ: a mind-born mother.

KUṀBHAYONI, KUṀBHA-SAṀBHAVA, KUṀBHAJA: a name of Agasṭya.

KUṀBHĀN: a minister of Bāṇa; his daughter Citralekhā was a companion of Uśa, Bāṇa's daughter.

KUṀBHAKARṆA: son of Vishrāvas by his Rākshasi wife Keshiṇi; brother of Rāvaṇa; a monster who slept for six months at a time and remained awake for only a single day. Rāvaṇa ordered him to wake up; killed by Rāma.

KUṀBHĪNĀSHĪ: (*i*) a daughter of Bali; sister of Bāṇa, ill-treated Bāṇa's wife; (*ii*) sister of Rāvaṇa, daughter of Sumāli and Keṭumaṭi; ravished by Maḍhu. When Rāvaṇa attacked her husband Maḍhu, she requested Rāvaṇa to forgive Maḍhu; later both became good friends.

KUMUḌĀ: a name of Yogamāyā, the goddess enshrined at Mānasa.

KUṄḌALINĪ: the goddess Ḍurgā as a dormant energy. She is depicted as a serpent which on killing destroys the illusion of life and leads to liberation and also gives birth to the universe. When it coils round Shiva, the universe goes to sleep.

KUṄṬI: also called Pṛṭhā and Pārśṇi was the daughter of a Yāḍava prince Sūra of Maṭhurā. A sister of Vāsuḍeva; given for adoption by her father to his childless cousin Kuṅṭibhoja; married Pāṅdu whom she chose at a Swayaṁvara. When still a maiden, Sage Ḍurvāsā gave her a boon and she asked for a child to be born to her from Sūryaḍeva, the sun god. Her child was born from her ear, therefore, named Karṇa. Being the son of a god, his birth did not touch her virginity. Still, to hide her shame, she cast him on the banks of the river Yamunā where he was picked up by a charioteer who brought him up as his own son (see Karṇa, Āḍiraṭha).

Kuṅṭi bore Pāṅdu three sons: Yuḍhiśṭhira, Bhimasena and Arjuna. These boys mythically were the sons of gods Ḍharma, Vāyu and Iṅḍra respectively (see Iṅḍra, Arjuna). Since Pāṅdu's other wife Māḍri committed saṭi on the funeral pyre of her husband, Kuṅṭi was a good mother to Māḍri's orphaned sons, Nakula and Sahaḍeva. At the end of the battle of Kuruksheṭra, she along with Ḍhṛṭarāśtra and Gaṅḍhāri retired to a forest and perished in a forest fire.

KUṄṬIBHOJA: adopted Pṛṭhā, daughter of Sūra (see Kuṅṭi).

KURKURA: a demon persecuting children.

KŪRMA-AVAṬĀR: Tortoise incarnation of Viśṇu; according to Shaṭapaṭha Brāhamaṇa, to recover the precious articles lost in the deluge, Viśṇu assumed the form of a tortoise at the time of the churning of the ocean to recover amṛta, the back of the tortoise was used as a pivot for the mountain Maṅḍāra, which was used as a churning rod by the Ḍevas and the Ḍaiṭyas.

KURU: an ancient king, son of Saṁvarṇa and Ṭapaṭi; the ancestor of the Kurus.

KUSHA: one of the twin sons of Rāma and Siṭā; married Kumuḍvaṭi, a serpent princess.

KUSHADHWAJA: son of Brahmāṛśi Bṛhaspaṭi; father of Veḍavaṭi; killed by Shaṁbhu in his sleep as he wished to have Viśṇu as his son-in-law (see Veḍavaṭi).

KUSHANDĀS: a group of Pishacās with no ears, hair or cloth, only skin; fond of flesh; also called Kushaṅḍikas.

KŪŚMĀṄDINI: a goddess.

KUSUMAMOḌINĪ: the presiding deity of the Himalayas who kept watch over Shiva's harem while Umā was away on her ṭapas, so that no woman entered her apartments during her absence.

KUŚIKA, KUSHIKA: father of Vishwāmiṭra.

KŪSMĀ: goblin or an imp.

KUSUMĀYUḌHA: a name of Manmaṭha or Kāmaḍeva (see Kāma).

KUṬSA: one of the Saptaṛśis frequently mentioned in the Ṛg-Veḍa and elsewhere; often called Ārjuneya or descendent of Arjuna; associated with Iṅḍra in his exploits of defeating the demon Suśna and winning the sun; defeated Smaḍibhā, Ṭugra, Vetasus; mentioned as being vanquished by Iṅḍra in the Aṭiṭhigwa and Āyus; looked so much like Iṅḍra that his wife Iṅḍrani did not know which was her husband.

KUṬSA AURAVA: son of Uru; murdered his domestic priest Upagu Saṅshravaṇa; insisted on paying homage to Iṅḍra.

KUTUṀBIKĀ: a mother goddess.

KUVERA (KUBERA): son of Vishrāvas and Iḍāviḍā; wife Ṛḍḍhi; son Nala-Kubera; also known as son of Pulasṭya and son of Vaishravaṇa; wife Bhaḍrā or Kaubri (Kauberi) is the daughter of the demon Mura; sons Nala-Kubera, Maṇigriva, daughter Meenākshi; shown as a white dwarf with a large belly; has three legs, 8 teeth and one eye; body covered with ornaments; looked amorously at Umā while doing penance on the Himālayas and as a result lost one eye; later practised austerities for 500 years and became a friend of Shiva; god of wealth; chief of Yākshās, Rākshasas and Guhyakās; guardian of the northern quarter of the universe; brother of Rāvaṇa and Shūrpṇakhā; his city Alakā is in the Himālayās; represented as a white man, deformed in body; his Vimāna is Puśpaka; receives no worship; considered both as a brother and a friend of Shiva. With his naravāhana attacked Kṛśṇa taking away the Pārijāṭa tree from Heaven but was defeated by Satyabhāmā; retreated in fear; presented to Kṛśṇa 8 treasures and his city; present at Umā's wedding; took part in Ṭārakāmāyā with the Ḍevas; was prayed to by Kau shalyā to look after Rāma during his period of exile.

L

LAKSHMAṆA: son of Ḍasharaṭha by his wife Sumiṭra, a twin brother of Shaṭrughna and a great devotee of his elder brother Rāmacaṅḍra; a part incarnation of Viśṇu with 1/3rd of the latter's divinity in him; married Urmillā, Siṭā's sister; had two sons Aṅgaḍa and Caṅḍrakeṭu. Accompanied his brother Rāmacaṅḍra into the forest on his 14 years exile; served Rāma faithfully.

LAKSHMĪ: (*i*) also called Sri, is the goddess of beauty, fortune and prosperity; wife of Viśṇu; mother of Kāma; arose out of the milky ocean when it was churned by the gods and the Asuras to retrieve amṛṭa; (*ii*) daughter of Ḍaksha; wife of Ḍharma. Lakshmi has an elder sister, Jyeśthā who lives in dung heaps, dark corners and where filth and dirt abounds. A perfect understanding between the two sisters exists. If Lakshmi visits a home where Jyeśthā is present, Lakshmi will never make that as her abode. As a consort of Viśṇu, she appears with him in all his incarnations of human form: as Paḍmā or Kamalā when he was born as a dwarf, Vāmana Hari; as Ḍharaṇi, the Earth goddess when he was born as Parashurāma; as Siṭā, the consort of Rāmacaṅḍra; as Rukmiṇi when he came as Kṛśṇa. She is depicted as wearing a bodice, and adorned with various ornaments; carries in her right hand a lotus flower, and in her left a bilwa fruit. When alone, she is shown as 4-armed, in the company of Viśṇu, as 2-armed.

LAKSHMI-NĀRĀYAṆA: Viśṇu worshipped in the company of his consort Lakshmi. Nārāyaṇa is another name of Viśṇu.

LALIṬĀ: Kāli; playfulness personified. Laliṭā is shown as an amorous playful girl whose form is the universe; Ḍurgā when 16 years of age; with 4-hands, carries a Shaṅkha in her left hand, and a fruit and a box of collirium for the eyes in her right hands.

LAṄKĀ: the guardian deity of Laṅkā; appeared before Hanumān when he visited the city to find out Siṭā's whereabouts; informed Hanumān that at the orders of Rāvaṇa she guards the city of Laṅkā and said 'I am Laṅkā personified and to-day I shall kill you'. Hanumān said that he wished to see Laṅkā and took a formidable appearance. Seeing him she fell down. She had a boon from Brahmā that when she was defeated by a monkey, it would be the end of the Rākshasās. Because of the abduction of Siṭā by Rāvaṇa, the city of Laṅkā was destroyed.

LAVA: one of the twin sons of Rāma and Siṭā.

LAVAṆA: Rākshasa; son of Maḍhu and Kuṁbhinashi; nephew of Rāvaṇa; inherited from his father an invincible trident presented to him by Shiva. He was surprised by Shaṭrughna when he was without this weapon and killed.

LIṄGA: the male generative organ; the symbol of Shiva.

LOKAPĀLĀS: gods or guardians of the cardinal pointe of the compass. These are: (*i*) Kuvera or Vaishravaṇa, the chief of the Yakshas, good or evil genil, reigns over the northern regions; (*ii*) Viroḍhaka in the soveriegn of the south. His subjects, the Kuṁbhanḍās are pot-bellied gnomes with short limbs; (*iii*) Ḍhṛiṭarāśtra in the east leads the Gaṅḍharvas who are celestial musicians; (*iv*) Virupāksha in the west is the king of the Nāgās, who lived in fabulous palaces at the bottom of lakes.

LOLA: an Asura, father of Maḍhu.

LOPA-MUḌRĀ: Agasṭya Muni fashioned a girl by taking the most beautiful parts of all animals and this child he introduced into the palace of the king of Viḍarbha who brought up the child as his own daughter. When the child grew up into a beautiful maiden, Agasṭya demanded her hand in marriage. The king was loathe to give her in marriage to an old man but fearing the muni's wrath, he agreed to the alliance. Lopa-Muḍrā was so named because she was fashioned by the loss (Lopa) of the most beautiful parts of animals (see Agasṭya).

LOMAPĀḌA, ROMAPĀḌA: King of Aṅga; father of Shāṅṭā; gave his daughter to Ṛiśya-shriṅga (see Ṛiśya-shriṅga).

LRĪS: wife of a Ḍaiṭya; mother of the Ḍānavās; mother of the cow of plenty.

M

MAḌA: followed Saṭi going to Ḍaksha's sacrifice.

MAḌANA: (*i*) a name of Kāma, the god of Love; created by Brahmā when he looked at Mahālakshmi after praying to Janārḍana was given the flower dart and the sugarcane bow; Hari blessed him with all conquest and no defeat (see Kāma); (*ii*) Shiva; (*iii*) a Shakṭi.

MĀḌHAVA: a name of Viśṇu in his incarnation as Kṛśṇa.

MĀḌHAVĀ: an Apsarā sent by Iṅḍra to destroy the Ṭāpas of Viśṇu.

MĀḌHAVĪ: (*i*) a name of Lakshmi; (*ii*) Yogamāyā; (*iii*) Subhaḍrā; (*iv*) a varṇa Shakṭi; (*v*) daughter of Yayāṭi (see Gālava); (*vi*) Ḍākshāyaṇi; (*vii*) one of the Maṭris attending on Skaṅḍa.

MAḌHU: (*i*) son of Khasa and a Rākshasa; a demon slain by Kṛśṇa; (*ii*) son of Kṛśṇa (*iii*) a Marici god; (*iv*) a mind-born son of Viśṇu, along with Kaitabha shook the lotus stand of Brahmā in the navel of Viśṇu; (*v*) Shiva.

MADHU-KASĀ: the grand daughter of the Maruṭs; daughter of the Vasus; mother of the Āḍiṭyas; considered as the centre of immortality.

MAḌHUSŪḌANA: the name of Kṛśṇa for having killed the demon Maḍhu.

MAḌIRĀ: (*i*) the goddess of wine, another name of Vāruṇi, wife of Varuṇa; came out of the churning of the ocean of milk; (*ii*) one of the wives of Vāsuḍeva; mother of Naṅḍa and other sons; (*iii*) a queen of Kṛśṇa.

MAḌRĀ: (*i*) one of the ten wives of Aṭri; mother of Soma; (*ii*) a daughter of Apsarā Ghṛṭāci and Bhaḍrāshwa; (*iii*) one of the ten daughters of Rauḍrāshwa.

MĀḌRĪ: (*i*) second wife of Pāṅdu; sister of the king of Maḍra; mother of Nakul and Sahaḍeva but mythically they were the sons of Ashwins Nāsaṭya, and Ḍasra. Pāṅdu was cursed to die when he consummated his marriage (see Kṛśṇa). To avoid premature death, he and his wives Kuṅṭi and Māḍri led the life of Brahmacāri. One day Māḍri tempted him to break the vow and when afterwards the curse took its effect and Pāṅdu died, Māḍri committed Saṭi on his funeral pyre (see Pāṅdu). (*ii*) wife of Kṛśṇa.

MAHĀBHOGAPAṬI: the great snake which is the Lord's (Viśṇu) bed on the dark waters.

MAHĀBALI: the dwarf Bali.

MAHĀBALA: a Kinnara gaṇa; horse faced.

MAHĀḌEVA: (*i*) a son of Pushpoṭkatā and Vishrāvaṇ, a Ḍānava; (*ii*) a leader of Shiva gaṇa, ordered by Shiva to fetch Parashurāma to help the Ḍevas in their war against the Asuras, especially to fight Sura; (*iii*) a name of Shiva, means the great god; presiding deity of the moon; drinks Soma; claimed Bhṛgu as his son; stopped the mind-born creatures of Ḍaksha from growing; (*iv*) symbolised by the phallus, the male organ of generation from which flows the seed of life; wife is Rohiṇi, the ambrosia; son Buḍh, the planet Mercury. When he was sporting with Umā for 100 years and still she did not conceive, the gods led by Brahmā, requested him to produce a son who was valiant enough to kill Ṭarakāsura. The seed of Mahāḍeva was so powerful that no woman could bear it in her womb and he threw his seed on earth. This seed was carried by Gaṅgā, personified as the river Ganges and deposited in a forest of reeds and thus was born Skaṅḍa (see Skaṅḍa).

MAHĀḌEVĪ: a name of Ḍevi, the consort of Shiva; a name of Laliṭā as originated from the Agnikuṅda of Iṅḍra; gods propitiated her to get rid of Bhāṅda; the goddess enshrined at Shāligrāma. (see Laliṭā.)

MAHĀDRUMA: (*i*) a son of Bhavya of Shakṭa dwipa; (*ii*) a Kinnara with a human face.

MAHĀKĀLA: (*i*) a Gaṇeshwara, an attendant of Shiva, with Mahākāli engaged in the service of Laliṭā as one of her guardsmen; (*ii*) a name of Shiva in his destructive character.

MAHĀKĀLI: a varṇa shakṭi; a mind-born mother, born out of the wrath of Shiva; is of dark colour; also known as: Mahāmāyā, Kshuḍhā, Ṭriśā, Niḍrā, Ṭriśnā, Ēkavirā, Kālarāṭri, Ḍuraṭyayā. She has tusks in her mouth and carries in her four hands the khadga, khetaka, pāṭra, kapāla; wears on her head a garland of skulls or she carries the cakra, sankha, gaḍā, a pitcher, a pestle, aṅkūsā, pāsha and a vajra.

MAHĀLAKSHMI: Ḍurgā, thirteen years of age.

MAHĀMĀLI: commander-in-chief of Khara; attacked Rāma with his armies.

MAHĀMĀRI: Ḍurgā as the universal destroyer.

MAHĀNĀḌA: (*i*) an Asura residing in Taṭwalam; (*ii*) a name of Vighneshwara.

MAHĀNĀDA: a mother goddess.

MAHĀNĀBHA: a son of Hiraṇyāksha; followed Vṛṭra in his battle with Iṅḍra.

MAHĀNEṬRAS: a Kinnara gaṇa; horse faced.

MAHAṚŚI, MAHĀṚŚIS: mind-born sons of Brahmā, seven in number.

MAHĀSENĀ: a name of Kārṭṭikeya as the god of war, the great captain.

MAHĀSHASHKA: originated from the Virya (semen) dropped by Shiva in his embrace of Mohini (see Mohini).

MAHĀVIRA: Shiva, the courageous.

MAHESHWARA: an aspect of Shiva, worshipped for intellectual achievement.

MAHESHWARI: name of Laliṭā, 4-armed; two arms carry shūla and akshamālā, and two in the abhaya pose; colour is white.

MAHEṄDRA: a name of Iṅḍra.

MAHIŚĀ, MAHIŚĀSŪRA: (*i*) an Asura killed by Skaṅḍa; (*ii*) a demon killed by Caṅdi or Ḍurgā. An Asura son of Māyā residing at Rasāṭala; was present at Ṭāraka's coronation; fought Kuvera; defeated Nṛṭi and Varuṇa; released Kujaṁbha from the noose; by throwing snow and wind he went to disable the Asuras when Kālanemi created a glowing fire by Māyā and removed the snow and wind; found Maṭhana; vanquished by Janārḍana; sent his Shula against Janārḍana and Shakṭi against Garuda when Janārḍana repelled him and said: 'you are to be killed by a woman'; killed by Ḍurgā (see Mahiśasuramarḍini); (*iii*) born as Surabhi; buffalo as the riding animal of Yama and Vārāhi; its flesh meant for Shrāḍha.

MAHIŚĀSURAMARḌINĪ: a goddess born from the collective energies of all the gods. Once a war took place between the gods and antigods led by Iṅḍra and Mahiśa respectively. After a prolonged conflict, the antigods won and Mahiśa started ruling the three worlds. The gods then guided by Shiva and Viśṇu, concentrated their energies which coming out of their mouths as flames, united into a blazing fire. Out of this fire was formed a goddess. The various parts of her body were formed from different powers of various gods. Her head was formed from the power of Shiva; her hair was formed from that of Yama; her arms of Viśṇu's power; her breasts of moon's; her waist of Iṅḍra's; her feet from Brahmā's power; from Kubera the nose from Prajāpaṭi the teeth; from Agni the eyes; from Saṅḍhyā (twilight) the brows; from Vāyu the ears. When this goddess emerged from the fire, each god handed her his weapon.

This goddess, also called Ḍurgā, defeated the Mahiśa-Asura while riding upon a lion. Mahiśa took many forms to fight her and ultimately took the shape of a buffalo which is the symbol of death. The goddoess restored low and order and getting rid of the anti-gods, restored heaven to gods (see Mahiśa, Kāli).

MAKARAḌHWAJA: Maḍana, the God of Love with Fish (Makara) as his standard.

MAKHĀ: means cheerful, vigorous, active, restless, an epithet of Maruṭs.

MALAḌĀ: (*i*) one of the ten wives of Atri; (*ii*) a daughter of Bhaḍrāshwa and Apsara Ghṛṭaci.

MĀLI: son of Sukesh and Ḍevavaṭi; propitiated Brahmā and got the boon of long life; started committing atrocities on Ḍevaṭas and Asuras; married Vasuḍhā the daughter of Narmaḍā; at the instigation of Mālyavān, he vowed to kill all the Ḍevaṭas who wanted Viśṇu to kill the Asuras; wounded Garuda in a fight; killed by the Suḍarshana Cakra of Viśṇu.

MĀLĪNI: (*i*) a Shakti, a mind-born mother; (*ii*) a Rākshasi, mother of Vibhiśaṇa; (*iii*) wife of Priyavraṭa; of Ruci; mother of Manu Raucya; wife of Prasenajiṭ; wife of Sweṭa-Karṇa; (*iv*) one of the Māṭris attending on Skanḍa; (*v*) assumed name of Ḍraupaḍi while residing in the palace of king Virāta.

MĀLYAVĀN: a Rākshasa chief; maternal grandfather of Rāvaṇa; advised Rāvaṇa to return Siṭā to Rāma; son of Sukesh and Ḍevavaṭi; married Sunḍari, the daughter of Narmaḍā; sided with Vibhiśaṇa.

MAMAṬĀ: wife of Uṭaṭhya (Uśija); mother of Ḍirghaṭāmas; was ravished by her brother-in-law Bṛhaspaṭi and carried away by Varuṇa (see Varuṇa). When Bṛhaspaṭi raped Mamaṭā, the child in her womb objected and he cursed the child with perpetual darkness for his objection. The child was born blind and called Ḍirghaṭāmas; was abandoned by Mamaṭā as she feared the wrath of her husband (see Uṭaṭhya, Bṛhaspaṭi, Ḍirghaṭāmas, Bhāradwāja).

MANA: (*i*) a sāḍhya god; (*ii*) a Ṭuśiṭa god; (*iii*) a son of Shaṭarūpā.

MANASĀ-ḌEVI: daughter of Kashyapa; also believed to be the daughter of Shiva; sister of the serpent king Sheśa; married sage Jaraṭkārū; has special powers to counteract the venom of snakes; a goddess of snakes.

MANASṬĀLA: the lion on which goddess Ḍevi rides.

MANḌALA: gate keeper of Sūrya.

MANḌAPĀLA: a sage who inspite of practising austerities and penances, went to hell after his death because he had died childless; reborn as a bird Sarangika and by Jariṭā, his bird wife had four sons.

MANḌAKĪRṆA: a muni residing in Ḍanḍaka forest; Agni and other gods frightened at his severe penance and austerities, sent 5 chief Apsarās to spoil his penance; with the power of his penance, the muni attained youth and lived with the Apsarās in a palace built in the Pancapsrās Sarovar.

MANḌĀKINĪ: is Gangā personified.

MĀNDAVĪ: daughter of Kushaḍhwaja; a cousin of Siṭā; wife of Bharaṭa.

MANḌAHĀS: three crore (30 million) Rākshasas who aṭṭack the rising sun and are disarmed by the Sanḍhyā worship of gods and by the chanting of the Gāyaṭri by the Brahmaṇs.

MĀNḌHĀṬRI: a king, son of Yuvanāshwa; had no son and was unhappy; the holy sages instituted a religious rite to procreate progeny for him. One night they placed a consecrated vessel of water upon an altar as a part of the ceremony. Yuvanāshwa felt thirsty at night and drank this water which was endowed with prolific energy and conceived a child that came forth from his right side. The sages were worried who would suckle the child. Inḍra appeared and gave his finger for the child to suck. This child was named Mānḍhātri. He grew up and had 3 sons and 50 daughters; married his fifty daughters to sage Saubhari (see Saubhari).

MANḌOḌARI: (*i*) the favourite queen of Rāvaṇa, mother of Meghnāḍ; (*ii*) a daughter of Māyā and Rambhā.

MANGALĀ: (*i*) a servant maid of Pārvaṭi; (*ii*) a goddess enshrined at Gangā; a mother goddess; (*iii*) Gauri; (*iv*) Lakshmi.

MANGALA: (*i*) son of Shiva and Earth; identified with Kārṭṭikeya, the God of War; (*ii*) Planet Mars.

MANIMAṬ, MANIMAN: a Yaksha devoted to Laliṭā; followed Saṭi going to her father's sacrifice; seized Bhṛgu at Ḍaksha's sacrifice.

MANMAṬHA: the God of Love (see Kāma, Maḍana), identified with Praḍyumna; a minor incarnation of Viśṇu.

MANONMAṆĪ: Ḍēvi with blue or black complexion and has a large face; carries the kapāla and the khadga; bestows wealth on her votaries and terrifies their enemies.

MANORAMĀ: an Apsarā.

MAṄṬHARĀ: a woman attendant of Kaikeyi, the third wife of king Ḍasharaṭha. Maṅtharā gave evil counsel to Kaikeyi with the result that Rāmacaṅḍra had to go into exile for 14 years (see Kaikeyi).

MANU: (*i*) the fourteen mythological progenitors of mankind. Each Manu rules over the earth for a period of one Manwaṅṭara. The first Manu was Swāyaṁbhuva who instituted the code of Manu which is the basis of the Hindu society. He sprang from Swāyaṁbhuva, the self existent, i.e. Brahmā. Brahmā divided himself into two, a male and a female. The male was Virāj from whom the ten Prajāpaṭis or progenitors of mankind called the ten Mahārṣis were produced; (*ii*) name of a Prajāpaṭi; son of Vibsvari; father of Ikshwāku; (*iii*) daughter of Ḍaksha; wife of Kashyapa; mother of Brāhmaṇs, Kshaṭriyas, Vaishas, Shuḍras.

MARA: an Asura.

MĀRĪCA: son of Rākshasa Ṭāraka; interfered with the sacrifice of Vishwāmiṭra but Rāma prevented him by discharging his weapon against him which sent him 100 yojanās out to the sea; a minister of Rāvaṇa, assumed the form of a golden deer and approached the hermitage of Rāmacaṅḍra. Siṭā, seeing the golden deer, expressed a wish to possess it. Rāma went in pursuit of the deer and in his absence, Siṭā was abducted by Rāvaṇa (see Rāvaṇa). Mārica was killed by Rāma and he resumed his Rākshasa form after death; a Prajāpaṭi, became a Rākshasa by the curse of Agasṭya; connected with the Maruṭs.

MARĪCI: a mind-born son of Brahmā, born with Nāraḍa; father of Kashyapa; married Kutā, a daughter of Karḍama; the chief sage of Veṇa's reign, responsible for punishing Veṇa; praised Shiva to destroy Ṭripuram.

MĀRĪŚĀ (MĀRĪSHA): daughter of Sage Kaṅdu and Apsarā Premlocā who had been sent to beguile the sage as his austerities and devotions had started worrying Iṅḍra. Realising his voluptuous delusions, Kaṅdu drove away Premlocā from the hermitage. On the way to her celestial abode, Premlocā wiped the perspiration from her forehead with the leaves of the trees she passed by. This perspiration was the child she had conceived from the sage. The trees received the perspiration as living dew, the wind collected the dew into one mass and Soma, the moon nurtured the dew into a lovely maiden who was named Mārīśā; also called the daughter of Soma; given in marriage to the 10 Prāceṭasa brothers for the generation of Ḍaksha (see Kaṅdu, Premlocā, Prāceṭasa).

MĀRAKA: an Asura; one of the four sons of Shukra; a tutor of Prahlāda; sent by Shukra to help the Asuras but he joined the camp of Ḍevās, the latter offered him a place in the sacrifice.

MĀRKAṄDEYA: a Brahmarṣi; author of MĀRKAṄDEYA PURĀṆA; firm in his vow of celibacy; saw Puruśa sleeping on a leaf of Vatavṛksha (Ficus bengalensis). Iṅḍra sent the God of Love and Apsarās to disturb him but in vain.

MĀRṬṬAṄDA: the vedic god of Sun; the 8th child that Aḍiṭi discarded (see Aḍiṭi).

MARṬYAMUKHA: a combined figure of a man and an animal.

MĀRUṬA: the God of Wind; appointed father of Bhima; with Agni appointed to destroy the Asuras; Soma escaped to the ocean; Iṅḍra ordered them to dry up the Ocean and they refused to incur this sin, hence were cursed to be born on earth; did so in one body as Agasṭya.

MĀRUṬS: are the storm gods; born of Ḍiṭi and Kashyapa; friends of Iṅḍra. They are armed with lightning and thunderbolts and ride on the whirlwind. Their number and stories connected with their birth vary considerably. Iṅḍra with his thunderbolt dashed the unborn son of Ḍiṭi into 49 pieces and later in compassion converted them into Maruṭs. Their name sprang from the word 'Mā-roḍih' (weep not), the words with which Iṅḍra addressed them. Another version of the same story says that after Iṅḍra had dashed Ḍiṭi's unborn son into 49 pieces, Shiva and Pārvaṭi saw them in their great pain and Pārvaṭi asked Shiva to transfer the lumps of flesh into boys. Shiva made them into boys of like form and age and presented them to Pārvaṭi as her sons and since then they are called as the sons of Ruḍra (see Ḍiṭi); gods of the Vaivaswaṭa epoch; descendants of Manu Vaivaswaṭa; Iṅḍra being their overlord; requested Soma to give up Ṭārā to Bṛhaspaṭi; nourished Bharadwāja abandoned by Mamaṭā and gave him to Bharaṭa as his son (see Bharadwāja); helped Iṅḍra in the heavy downpour on Nanḍavraja; went with the gods to Ḍwārakā to request Kṛśṇa to return to Vaikuṅtha.

MĀRUṬI: Hanumān as the son of Māruṭa, the God of Wind.

MĀRUṬVAṬI: a mind born daughter of Brahmā; one of the 10 wives of Ḍharma; mother of Māruṭs.

MĀṬALI: Charioteer of Iṅḍra; attacked by Jaṁbha in the Ḍevāsura war; went to Rāmacaṅḍra's aid in his battle with Rāvaṇa.

MĀṬAṄGA: a Ṛśi in whose hermitage Shabari lived.

MĀṬAṄGI: a daughter of Kroḍhvaṅsh and Kashyapa; mother of elephants.

MĀṬṚS, MĀṬĀRAS: (*i*) the divine mothers; mother goddesses present in Varuṇa's sacrifice, nine in number; (*ii*) Māṭāras created by Ruḍra to vanquish Aṅḍhaka Asura; felt hungry and thirsty and asked Shiva for food; the pangs of hunger were so great that they ate of the worldly beings; Shiva then thought of Nṛśiṅha and praised him and the latter created a number of mother-goddesses to overpower them. All of them were blessed to be divine beings and help people to tide over difficulties when they would be remembered and prayed to; seven in number. (see Sapṭa-māṭrikas)

MAṬSYA: (*i*) the Fish incarnation of Viśṇu born to save the earth from a deluge. Once Manu Saṭyavṛṭa found a fish in his waters of ablution. As he was going to throw away the fish, the fish spoke to him in a human language and asked for asylum from the bigger fish in the river. Manu put the fish in a pot but soon the fish outgrew the pot. He then put it in a pond which also the fish outgrew. The fish was then deposited in a river and finally into the ocean. By now Manu Saṭyavraṭa had realised the divine nature of this Fish. The Maṭsya warned the Manu of an impending deluge and asked him to build a big ark, put the seven Mahā-Ṛśis in it, along with the seeds of all creatures and when the deluge occurred, to tie the ark, using the serpent Vāsuki as a rope to the horn of the Fish. This done, the Maṭsya propelled the ark through the rising waters, to the Himāvaṭ range and to safety. Viśṇu incarnated himself as Maṭsya, also to recover the VEDAS which had been stolen by the Asura Hayagriva; (*ii*) a king, son of Vasu Uparicara; born when the seed of the king fell into the river and was drunk by Maṭsya Āḍrikā who was an Apsarā in a former birth (see Āḍrikā).

MAUṄEYES: (*i*) sons of Kashyapa, 60 million in number; dwelt beneath the earth and overpowered the Nāgās; (*ii*) class of Gaṅḍharvas.

MĀYĀ: (*i*) the architect of the Asuras; father of Maṅḍodari, Rāvaṇa's wife; afraid of Rāvaṇa, he wanted to make friends with him; once Rāvaṇa was praying in the forest when he saw Māyā with his daughter Maṅḍodari. Māyā had once lived with the Apsarā Hemā and after giving birth to this girl, Hemā had left Māyā. Māyā built three aerial cities of gold, silver and iron for the protection of the Asuras and constructed the divine Sabhā. Being the Lord of Ṭripura, he took part with Bali in the Ḍevāsura war and fought with Vishwakarman; constructed a tank of medicinal waters to make the dead live and restored Viṅḍhyumāli to life. Knowing of this immortalising fluid, Brahmā and Hari drank the whole of it. Shiva directed his arrows against the three cities and killed the Asuras and destroyed the three cities. Viṅḍhyumāli and Ṭāraka were killed, but Māyā was let off; (*ii*) an Asura architect and a contemporary of Kṛśṇa. His son enslaved the gopas and hid them in a cave; Kṛśṇa rescued them. Freed from the forest fire of Khaṅḍava by Arjuna, he erected a Sabhā for the Pāṅḍavas where Ḍuryoḍhana mistook a floor for a sheet of water and had a nasty fall; (*iii*) an Asura, Lord of Ṭala-aṭal region; won the grace of Shiva and attained Moksha. A follower of Vṛṭra in his battle with Iṅḍra; wife Raṁbhā.

MĀYĀ, MĀYĀVATI: (*i*) illusion and unreality of worldly things personified as a female deity; identified with Ḍēvi; also called Māyāḍēvi and Mahāmāyā; (*ii*) the superintendent of the kitchen of the demon Saṁbara; discovered Praḍyumna in the belly of a fish; brought him up and later married him. Since Praḍyumna, the son of Kṛśṇa is the embodiment of Kāma, the God of Love, she, his wife is identified with Kāmadeva's wife Raṭi (see Praḍyumna); (*iii*) sometimes regarded as a daughter of Anṛiṭa and Nirṛiṭi, or Nikṛiṭi and mother of Mṛiṭyu and as a daughter of Aḍharma; (*iv*) Lakshmi.

MĀYĀVIN: a Rākshasā, son of Ḍuṅḍubhi; enemy of Bāli; challenged Bāli to a fight at midnight but got frightened on seeing Bāli and Sugriva and hid in a cave; killed by Bāli.

MĀYUS: the Kinnarās.

MEḌHĀ: (*i*) a daughter of Ḍaksha; wife of Ḍharma; mother of Smṛṭi; (*ii*) a kalā of Brahmā; (*iii*) a Shakṭi.

MEḌHĀṬIṬHI: a vedic Ṛśi; carried to heaven by Iṅḍra in the form of a ram because the gods were pleased with his austerities.

MEGHANĀḌA: (*i*) Rāvaṇa's son; (*ii*) a name of Vighneshwara.

MEGHAVAṬ, MEGHAVĀHAN: (*i*) a Ḍānava; (*ii*) a name of Iṅḍra; served as calf when the gods milked the earth; as Vāyu or wind mixed up the garment of girl playing in a pleasure garden, especially those of Sharmiśṭhā and Ḍevayāni (see Ḍevayāni); wife Shaci (see Iṅḍra).

MENĀ, MENAKĀ: (*i*) wife of Himāvaṭ; mother of Umā and Gaṅgā; (*ii*) an Apsarā sent to seduce Vishwāmiṭra; mother of Shakuṅṭalā; was asked along with Urvashi and Raṁbhā to dance in the Sabhā of Hiraṇyakashipu; (*iii*) a mind-born mother (see Vishwāmiṭra, Shakuṅṭalā).

MERU-SĀVARṆAS: (*i*) the 9th. 10th, 11th and 12th Manus who are the mind engendered son of a daughter of Ḍaksha by himself and the gods Brahmā, Ḍharma, Ruḍra; (*ii*) father of Mena, the Himālaya mountains. Viśṇu, in his Vāmana avaṭār placed his second foot on Mt. Meru.

MIṄJIKA: sprang from the seed of Ruḍra which was split upon a mountain; worshipped by those desiring offspring.

MINJIKĀ: a female Minjika.

MISRAKAS: an Apsarā; Bharadwāja asked her to welcome Bharaṭasena; danced before Bharaṭa.

MIṬHU: son of Nimi; father of Janaka; born out of his father's dead body when it was churned.

MIṬRA: means friendship and solidarity; son of Aḍiṭi; one of the Āḍiṭyās, associated with Varuṇa. Varuṇa rules the earth by night and Miṭra by day. His and Varuṇa's seed fell on seeing the celestial nymph Urvashi and from that were born Agasṭya and Vasiśtha (see Agasṭya); acted as milkman of the Ḍevas to milk the cow earth when Ruḍra was calf; encourages the pious and virtuous and punishes the sinful; make men abide by their promise and associate together; possess the virtues of comradeship, truthfulness, honesty, sacredness of the word given and code of honour; enemy of violence and quarrels. His three sons by his wife Revaṭi (Prosperity) are: Uṭsarga (Impulse), Ariśta (Ill-omen) and Pippala (Pleasure).

MOḌGALA: a Brāhmaṇ; on the death of Ḍasharaṭha, asked Vasiśtha in the Rajya Sabhā to appoint another king.

MOHINI: (*i*) the 13th avaṭār of Viśṇu; took this form to delude the Asuras and deny them a share of the amṛṭa that was churned out of the ocean of milk; reappeared in that form before Shiva, at his request (see Hari-Hara); (*ii*) a Shakṭi.

MṚṬYU: (*i*) Yama, the God of Death; born out of Brahmā; (*ii*) a mind-born mother.

MṚGI: daughter of Kashyapa and Kroḍhavasha; mother of deers, antelopes etc.

MUCKUṄḌA, MUCUKUṄḌA: a son of Mānḍhāṭri (Mānḍhāṭā); assisted gods in their wars against the Asuras and was granted a boon of uninterrupted sleep adding, that whosoever disturbed his sleep would be burnt to death. He slept in a cave where Kṛśṇa led his foe Kālayavana, who because of this was burnt to death (see Kālayavana). Kṛśṇa appeared before Mucukuṅḍa and informed him of his being an avaṭār and the purpose of his incarnation.

MUGḌALA: a Vedic Ṛśi, lived a life of piety and self restrain and rejected the offer of entering heaven in his earthly form; practised ascetic virtues with such fixed contemplation that he obtained Nirvāṇa, the state of Supreme perfection.

MŪKA: a Ḍānava, son of Upasuṅḍa; took the form of a wild Boar to kill Arjuna; killed by Shiva in his form of a mountaineer called Kraṭu.

MUKUTA: one of the Maṭris attending on Skaṅḍa.

MUKHĀGNI: Spirits and goblins with faces of fire.

MUKUṄḌA: (*i*) Viśṅu; (*ii*) Shiva.

MUṄḌA: (*i*) a name of Keṭu; (*ii*) a demon slain by Ḍurgā; (*iii*) one of the Maṭris attending on Skaṅḍa.

MUNI: (*i*) a holy sage or a pious and a learned person; (*ii*) a daughter of Ḍaksha, one of the 13 wives of Kashyapa; (*iii*) a mother goddess; (*iv*) mother of groups of munis, Apsarās, Gaṅḍharvas.

MURA, MURU: a demon with 7000 arms and a friend of Naraka; the ruler of Prāg-jyoṭiśa; assisted Naraka in the defence of the city against Kṛśṇa; killed by Kṛśṇa; had five heads which were cut off by Kṛśṇa (see Kṛśṇa).

MURĀRI: an appellation of Kṛśṇa for having killed Mura.

MURĀSURA: an Asura in the guise of Viśṇu.

MURṬI: a daughter of Ḍaksha; wife of Ḍharma; mother of Nara and Nārāyaṇa.

MURYAMAṄḌA: daughter of Kashyapa and Kroḍhavashā; mother of Bears and like animals.

MUŚTIKA: an Asura friend of Kaṁsa. Kaṁsa directed him to kill Kṛśṇa but Balarāma killed him instead in a wrestling match.

N

NĀBHI: the eldest son of Agniḍhara; married Meruḍevi; performed a sacrifice for the birth of a son. This was Ṛśabha, the 8th avaṭār of Viśṇu.

NĀGA: A mythical semi-divine being with a human face, the tail of a serpent and the expanded hood of a cobra; sprang from Kashyapa and Kaḍru; live in Pāṭāla or the nether regions below the earth. Their women are good looking and some married earthly men (see Arjuna). At the orders of Brahmā, the Nāgakanyā's conceived the vānar host from the Ḍevaṭas for Rāma's army; complained to Brahmā of the atrocities committed by the sons of Sāgara; gathered to witness the last battle between Rāma and Rāvaṇa; tried to hinder the penance of Ṛśi Pulasṭya at the hermitage of Rajaṛśi Tṛṇviṅḍu; were cursed by Pulasṭya and they stopped coming to his hermitage; went with Brahmā to Vāyu, to gratify him.

NĀGARĀJA: the King of Serpents or Nāgas.

NĀGḌAṬṬĀ: an Apsarā; requested by Bhāraḍwāja to entertain Bharaṭa.

NAHUŚA: son of Āyus (Aṁbarish); father of Yayāṭi. By sacrifices and austere devotions acquired the sovereignty of the three worlds; knew the yoga powers of Viśṇu. When Iṅḍra was in hiding for having killed a Brāhmaṇa, Nahuśa, who ruled the three worlds, desired Iṅḍra's wife Iṅḍrāṇi. One thousand great Ṛśis bore the car of Nahuśa through the air. Nahuśa touched Agasṭya Ṛśi with his foot and the sage cursed him, 'fall thou serpent' and Nahuśa fell and was transformed into a serpent; later released from his reptile form by Yuḍhiśthira (see Agasṭya, Bhṛgu) Daṁpaṭi at the death of his only son Shrawaṇ Kumar at the hands of Ḍasharaṭha, prayed that his son's soul should reach the region attained by Nahuśa.

NAIKAŚEYA: carnivorous imps descended through Rāvaṇa's mother Nikaśā.

NAIKAVAKṬṚĀ: the hunch back in the employ

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of Kaṁsa employed for preparing perfumes. Kṛśṇa and Balarāma once asked her for the perfumes and she gave it to them. Pleased with her, Kṛśṇa cured her deformity and made her a lovely maiden. and also called Ṭrivakrā

NAIRṬAS, NAIRIṬṬYA: imps, goblins or Rākshasas; sons of Revaṭi and Pūṭanā; followers of Kubera; overlord Skaṅḍa; give trouble to babies; belong to the South-West quarter.

NAKSHAṬRAS: 27 daughters of Ḍaksha married to the moon; lunar asterisms.

NAKULA: fourth son of Pāṅdu by his wife Māḍri; mythologically the son of Ashwin Nāsaṭya; twin brother of Sahaḍeva; trained by Ḍroṇa in the art of managing horses (see Māḍri).

NALA: (*i*) the king of Niśaḍa, husband of Ḍamayaṅṭi; (*ii*) a nephew of Hiraṇyakashipu; (*iii*) a vānar chief.

NALA-KŪBERA: a son of Kuvera and Ṛḍḍhi; an attendant of Ruḍra; with his brother Maṇigriva, sported naked with the maidens in the river Gaṅgā. Nāraḍa saw this and cursed them to become Arjuna trees (Ṭerminalia Arjuna) for a 1000 divine years till Kṛśṇa redeemed them (see Kṛśṇa); cursed Rāvaṇa to die if he seduced any woman because he had ravished his wife Raṁbhā (see Rāvaṇa).

NAMUCI: a son of Vipraciṭṭi, the Lord of the Asuras; a nephew of Hiraṇyakashipu; sided with Bali at the Ḍevāsura war; Iṅḍra had once given him a boon that he would not be killed by day or by night, with a wet or with a dry thing, as the demon had spared his life when he had conquered the Asuras. But when Namuci's atrocities increased, Iṅḍra beheaded him at twilight which is neither day nor night and with the foam of water which is considered neither wet nor dry.

NAṄḌA: (*i*) means joy, delight, happiness; a cowherd married Yashoḍā; brought up Kṛśṇa as his own son (see Kṛśṇa); (*ii*) name of Yuḍhiśthira; (*iii*) a Nāga; (*iv*) an attendant of Ḍaksha; (*v*) son of Ḍhṛṭarāśtra.

NAṄḌĀ: Ḍevi, born from the pleasures of Bhāraḍwāja; 4-armed, white complexioned, sits on an elephant (see Mahiśāsuramarḍini). One hand is in the varaḍa pose the other in the abhaya pose. The third and the fourth hand carries a lotus and an aṅkusha or a khaḍga and a khetaka.

NAṄḌANA: a messenger of Vasiśtha; sent to bring back Bharaṭa from his maternal uncle's home after the death of Ḍasharaṭha.

NAṄḌI: Shiva's bull, the son of Kashyapa and Surabhi; guardian of all quadrupeds; accompanied the Ṭāṅdava dance of Shiva with music; joy personified as daughter of heaven or as wife of Kāma.

NĀṄḌINĪ: the cow of plenty born to Surabhi; belonged to Vasiśtha.

NAṄḌĪSHA, NAṄḌĪSHWARA, NAṄḌIN: (*i*) a title of Shiva. According to a legend in the Rāmāyaṇa, Rāvaṇa went to the Shāravaṇa, the birth place of Kārṭṭikeya. On the way he came across a dwarf of formidable appearance, dark coloured and with the face of a monkey. The dwarf asked Rāvaṇa not to proceed further as Shiva was sporting in the mountains and not even a god was allowed to pass. Rāvaṇa asked contemptuously who Shiva was and laughed at the monkey face of the dwarf. At this insult, the dwarf, who really was Shiva in disguise, cursed Rāvaṇa to be destroyed by a host of monkey faced beings. At this threat, Rāvaṇa pulled up the mountain where Shiva was and thus created a terrific quake which frightened Pārvaṭi and she clung to her husband. Shiva in anger pressed his big toe down and crushed the mountain which held fast the arms of Rāvaṇa who uttered a terrifying cry which shook all creation. Rāvaṇa on the counsel of his friends started propitiating Shiva and did so for 1000 years; (*ii*) an attendant of Skaṅḍa; son of Silāda.

NARA: (*i*) a god or Ṛśi connected with Nārāyaṇa with whom Arjuna is identified; (*ii*) Shiva; (*iii*) Gaṅḍharvas.

NĀRAḌA: (*i*) a Ḍevarśi; son of Parameśthin, considered as one of the Prajāpaṭi; various stories connected with his birth; son of Kashyapa and one of Ḍaksha's daughters; inventor of the Veeṇā the chief of the heavenly musicians; mainly associated with Kṛśṇa; forewarned Kaṁsa of his death at the hands of Kṛśṇa; (*ii*) son of Vishwāmiṭra; many legends connected with him; cursed by Brahmā to lead a life of sensuality and subjection to women and to be an eternal wanderer; prayed to by Kaushalyā for the safety of Rāma during his period of exile. Married Sañjaya. He and his nephew Parvaṭa cursed each other and Nārada for a while had the face of a monkey and Parvaṭa could not enter heaven. Later the two compromised and withdrew their curses. Once Nārada advised Ḍaksha to lead a life of ascetism which annoyed Ḍaksha as he wanted to take part in the work of creation. Ḍaksha wanted to curse Nārada but Brahmā and other divine sages pacified him and said that Nārada would be born as a son of one of his daughters. Nārada desired to know from Viśṇu the greatness of his powers of illusion. Viśṇu took him to a lake and asked him to take a bath in it. The bath transformed Nārada into a female who married King Ṭāladhwaja and had many children by him. Later Nārada was brought back to his normal self.

NARAKA: son of the Earth and Vipraciṭṭi; an Asura, nephew of Hiraṇyakashipu; carried away the ear-rings of Aditi and the umbrella of Varuṇa to Prāgjyotiśa; demanded the Airāvaṭa of Indra; Kṛśṇa at the request of the gods killed him and recovered the jewels; took away the ladies belonging to kings and saints to his heaven. These women were later taken by Kṛśṇa as his wives but were in fact Apsarās (see Kṛśṇa); (*ii*) son of Kashyapa and Kalka.

NARAKĀSURA: Born of Hari in his Boar incarnation when he raised the Earth, hence son of Earth; an Asura friend of Kaṁsa (see Naraka).

NARA-NĀRĀYAṆA: two Ṛśis, sons of Ḍharma and Ahiṁsā or Mūrṭi, a daughter of Ḍaksha. Their penances and austerities alarmed Indra and he sent celestial nymphs to disturb their devotions. Nārāyaṇa also called Saṭyaḍhṛiṭṭi took a flower and put it on his thigh and it became a damsel who far surpassed all the heavenly nymphs in beauty and charm. She was named Urvashi, because she was produced from the thigh (Uru) and was sent to Indra's heaven along with the other nymphs when they returned to heaven (see Urvashi).

NĀRĀYAṆA: (*i*) an appellation of Viśṇu, the original first man, so called because Nara (waters) were his first place of motion; (*ii*) an incarnation of Viśṇu born to Ḍharma and Murṭi. Urvashi was born of his thigh. (see Urvashi).

NARMAḌĀ: (i) an Apsarā who married her three daughters to Mālyavāna, Sumāli and Māli respectively; (ii) Narmaḍā river personified as a water spirit or deity.

NARṬAKĀRI: Shiva, the one who keeps the world rhythm.

NĀSAṬYA: one of the twin Ashwins, a son of Mārṭṭāṇḍa or Surya; father of Nakula and Sahaḍeva; visited the hermitage of Cyavana and tried to seduce his wife.

NATARĀJA: Shiva, the Lord of the dance.

NAVAḌURGĀS: Ḍurgā worshipped in the form of nine figures, one seated in the middle and eight in positions corresponding to the eight points of the compass.

NAVAGRAHAS: the nine planets: Surya, Caṇḍra, Bhauma, Buḍḍha, Shukra, Bṛhaspaṭi, Shani, Rāhu and Keṭu.

NEMI: (*i*) a Rākshasa asked by Bali to refrain from battle with Vāmana, Viśṇu's avaṭār; (*ii*) a Suṭapa god; (*iii*) son of Ikshwāku, a righteous king, cursed by Vasiśtha to lose his body.

NEṬRA: a leader; (*i*) a son of Ḍharm, father of Kuṇṭi; (*ii*) son of Sumāli.

NĪḌĀGHA: a Brāhmaṇa, son of Pulasṭya; disciple of Ṛbhu; received divine knowledge and obtained final liberation; initiated into jñāna by Ṛbhu.

NIḌRĀ: sleep produced at the churning of the ocean; a female form of Ruḍra. At the request of Brahmā, Indra took her with him when he visited Siṭā in Laṅkā. She put all the Rākshasās to sleep and left Laṅkā with Indra.

NIGHNA: a son of Anamiṭra; father of two sons Praṇava and Shaṭrājiṭ.

NIKAŚĀ: mother of Rāvaṇa and carnivorous imps called Pishiṭāshins.

NIKSHUṀBHĀ: a consort of Surya.

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NIKUṀBHA: (i) son of Kuṁbhakarṇa, a Rākshasā who fought against Rāma. From Brahmā he had received the boon of only dying at the hands of Viśṇu; killed by Rāma; (ii) son of Bala; (iii) a Brahmarākshasa; (iv) a Gaṇesha who appeared in a dream to a Brāhmaṇa and asked his worship to be conducted at the city gates.

NĪLA: (i) son of Agni, a monkey ally of Rāma; (ii) a Pāṅdava warrior killed by Ashwatthāman; (iii) a Rākshasa resident in Suṭalam; (iv) one of the five sons of Yaḍu.

NĪLĀ: (i) a daughter of Keshiṇi, a low type of Rākshasi; gave birth to Kshuḍra Rākshasas of the Nila clan; (ii) also called Kamalā, is a consort of Viśṇu, holds a Veeṇā and a Lotus.

NĪLAKAṄTHA: an epithet of Shiva as his throat was blue. To save the creatures from extinction, he swallowed the poison Kālakūta produced at the chruning of the ocean of milk. Pārvaṭi got alarmed for his life and held his throat and the poison stayed there and turned his throat blue.

NILAKAṄTHĪ: one of the nine forms of Ḍurgā; bestower of wealth and happiness; four armed, carries the ṭrishula, khetaka, a drinking vessel and the fourth hand is in the varaḍa pose.

NIMI: (i) 12th son of Ikshwāku; solicited the service of Vasiśtha for performing a sacrifice; Vasiśtha asked Nimi to wait till his return from Inḍra's sacrifice. But Nimi got the sacrifice done without waiting for Vasiśtha. Finding this on his return, Vasiśtha cursed Nimi. Nimi in turn cursed the sage and cast off his body. The body was preserved for seven days, after which the sages requested the gods to restore the body to life but Nimi refused to return to the bondage of his body. The gods suggested that Nimi should live in the eye-lids of all beings but the sages were afraid of anarchy if this happened and churned the body of Nimi for a son and thus was born Janaka Vaiḍeha; (ii) a commander of Ṭāraka's army, had a chariot of elephants; found out that the Sun-god was making the Asuras look like the Ḍevās and thus getting them killed; threw darts on Janārḍana; sent Cakra against Kṛśṇa; fought with Ḍikpālakas, Kṛśṇa and Inḍra; (*iii*) son of Ḍaṭṭāṭreya; (*iv*) son of Ḍaṅdapāṇi; (*v*) a Ḍānava.

NIPUṆAS: a group of Pishācās with hanging ears, eye-brows, dark brown in colour; move both visibly and invisibly.

NIRGUṆĀ: Shivā, a goddess, devoid of attributes; personified energy of Shiva.

NIRṚṬA: Lord of Elves, ghosts and night wanderers; worshipped to gain victory over their enemies; Nairṛtas are the descendants of Nirṛti attached to Kuvera.

NIRṚṬI: (*i*) death personified as a goddess; a Vedic goddess presides over decay, disease, dissolution and death; arose from the churning of the ocean of milk before Lakshmi arose and therefore, her elder sister. She lives in the sacred Fig tree and every night Lakshmi visits her. Wife of Aḍharma; mother of Mṛtyu, Bhaya, Mahābhaya. To her realm belong dice, women, sleep, poverty, disease and troubles.

NIRṚṬI: (*i*) one of the eleven Ruḍras with sword; Lord of directions, Ḍikpāla and a Rākshasa who worshipped Laliṭā; (*ii*) God of the South-West, worshipped for the destruction of the foe; issued from the arms of Brahmā; (*iii*) Son of Kashyapa.

NIŚĀḌA: the black and dwarfish man that came from the churning of the thigh of the dead Veṇa by the sages; the ancestor of the Nisāḍas, a Viṅḍhyan tribe; (*ii*) a son of Vāsuḍeva; (*iii*) 20th kalpa Prajāpaṭi, performed austerities controlling the senses for a 1000 divine years till his father Brahmā said: 'refrain from it'. Hence the name Nisāḍa; (*iv*) a son of Janamejaya.

NIŚKRIYA: a class of heretics.

NIŚTIGRĪ: mother of Inḍra.

NISHUṀBHA: the son of Gaveśthi; took part in the Ḍevāsura war between Bali and Inḍra; fought with Bhaḍrakāli; killed by Yogiṅḍrā or Ḍurgā.

NISUṄḌA: a son of Hṛāḍa; father of Suṅda and Upasuṅda.

NIṬUMḌA, NEṬUMḌI: a class of Pishācās with bulging bellies, long noses, hanging abdomen, short statured and eaters of Ṭila (Sesamum).

NIVĀṬAKAVACAS: the sons of Ṣamlāḍa; could not be slain by the gods, Gandharvas, Nagas, Rākshasās; flourished in the age of Prahlāḍa. A Ḍānava group of Rasāṭala; resident in Hiraṇyapura; took part in the Ḍevāsura war between Bali and Inḍra; fought with the Maruṭs; defeated by Arjuna.

NIYAM-YAMA: means restraining, checking, controlling, limitation, restriction, necessity and law personified as a son of Ḍharma and Ḍhṛiṭi.

NIYAM-YAṬI: (*i*) the fixed order of things, destiny, fate, personified as a goddess; Niyaṭi and Āyaṭi regarded as daughters of Meru and wives of Ḍhāṭri and Viḍhāṭri; (ii) Ḍurgā.

NṚAṄṬAKA: (*i*) a leader of Rākshasās; killed vānars cruelly; got killed by Ḍwividh; (*ii*) son of Rāvaṇa; expressed sorrow at the death of Kuṁbhkarṇa; fought valiantly in the battle between Rāma and Rāvaṇa; killed by Aṅgaḍ.

NṚḌEVA: father of Pramaṭi; god incarnate.

NṚGA: a son of Ikshwāku, father of Vasu; liberal in his gift of cows. Once a cow belonging to a Agnihoṭri Brāhmaṇa got mixed up with the herd and ignorant of this, he made a gift of it to another Brāhmaṇa. The owner was not prepared to accept another one in its place, nor would the second Brāhmaṇa part with it. For this unrighteous act, he was sent by Yama to live as a lizard in a well till Kṛśṇa lifted him up and he was transformed into a celestial (see Kṛśṇa).

NṚIṬYA: means dancing, acting, singing; (*i*) name of Shiva; (*ii*) one of the Maṭris attendant on Skaṅḍa.

NṚSIṀHA, NṚHARI, NARAHARI, NARASIṀHA: (*i*) the man-lion form assumed by Viśṇu to kill the demon Hiraṇyakashipu who had been made invulnerable to god, man and beast by the favour of Brahmā. He could not be killed by day or by night, neither inside nor outside the palace. The demon's son Prahlāḍa was a devotee of Viśṇu and his father made many attempts to kill him but Prahlāda escaped miraculously every time. Contesting the omnipotence of Viśṇu, the demon struck the stone pillar in his hall and asked Prahlāḍa if Viśṇu was present in it. Just then Viśṇu came forth out of the pillar as Nṛsiṁha, half man, half lion; the pillar was neither inside nor outside the palace, at sundown which was neither day nor night and tore the Ḍaiṭya king to pieces.

NYAGROḌHA: (*i*) means growing downwards; the Indian Fig tree; (*ii*) son of Kṛśṇa; (*iii*) son of Ugrasena.

O

Ośaḍhi: a goddess enshrined at Uṭṭarakuru.

P

PAḌMĀ, PAḌMĀVAṬĪ: a name of Lakshmi or Shri.

PAḌMĀNĀBH: Viśṇu.

PAḌMĀ-PRIYA: goddess Manasā; wife of Jaraṭkāru.

PAḌMABHŪṬ: Brahmā in the thousand petaled Lotus that came out of the navel of Viśṇu; resembled the Earth.

PĀŚAṄDAS (PĀKHAṄDINS): Deities of Kites, Vultures, Cranes and Banyān trees (Ficus bengalensis); not accepted by the Ārya religion; shine in Kaliyuga and oppose vedic religion; created by Inḍra; followers of Shiva because of Bhṛgu's curse; of two kinds: one remains naked and the others wear red clothes; vanquished in the Ḍevāsura war.

PĀMŚHAVA (PĀMSUS): a clan of Pishācas having arms above and throwing dust from their bodies.

PĀṄCAJANYA: (*i*) a demon who lived in the sea in the form of a sea shell; was killed by Kṛśṇa for having seized his tutor Sāṅḍipani's son. (see Sāṅḍipani) Kṛśṇa used the conch shell as a horn; (*ii*) a son of Sāgara; (*iii*) father of Aṅshumān and father-in-law of Yashoḍā.

PĀṆINI: an inspired muni; grandson of Ḍevala; mother's name Ḍākshi; an eminent grammarian and author of several works.

PĀṄCĀLA: a Yaksha sent by Brahmā with the goddess of Night to the Viṅḍhyas to serve her as a servant.

PĀṄCĀLĪ: another name of Ḍraupaḍi, being the daughter of the king of Pāṅcāla.

PAṄCHAMUKHA: Brahmā developed four more heads to continue to see his daughter Shaṭarupā as she went round him in salutation. For telling the lie that he saw the beginning of effulgence of light of Shivaliṅga, Shiva removed one of his heads and he became Caṭurmukha.

PAṄCĀNANA: an epithet of Shiva as the five face, ruler of five directions of space, of the five elements, of the five human faces, of the five senses and all that is ruled by number five. His four extra heads developed so that he could continue to look at Apsarā Ṭiloṭṭamā when she went round him in salutation.

PAṄCASHARA (PAṄCABĀṆA): an epithet of Māḍhava, the God of Love. His dart is the twig of mango (Mangifera indica); his standard is the Fish; his wife is Raṭi and his friend Maḍhu is spring.

PAṆIS: false, evil-speaking, unworshipping Ḍasyus or envious demons used to steal cows and hide them; stole the cows recovered by Saramā. (see Inḍra)

PĀṄḌU: son of Vyās by Aṁbikā, the widow of Viciṭravirya; brother of Ḍhṛṭarāśtra and the father of the Pāṅdava brothers; wives Kuṅṭi and Māḍri. He was cursed to die when he consummated the marriage (see Kiṅḍama) and to avoid that, he retired with his two wives to a forest, leading a life of an ascetic; tempted by Māḍri one day, he broke his vow of brahmacarya. The curse took its effect and he died; Māḍri committed Saṭi on his funeral pyre (see Māḍri). His sons were called Pāṅdavas or Pāṅdus and mythically were the sons of various gods.

PARAJANYA: (*i*) a vedic deity; god of rain, later regarded as the guardian deity of rain and clouds; (*ii*) Inḍra; (*iii*) Āḍiṭya.

PARAMESHWARA: a name of both Shiva and Viśṇu.

PARAMESHWARĪ: Shakti or Laliṭā enshrined in Paṭāla.

PARAMESTHI: (*i*) an epithet of Brahmā; (*ii*) married the daughter of Ḍaksha; father of Nāraḍa.

PARĀSHARA: a vedic Ṛśi; disciple of Kapilā; son of Shakṭi (Shakṭi) and Adṛshyaṅṭi; wife Kālyā; had a child by Saṭyavaṭi before she married Shaṅṭanu; child named Kṛśṇa Dwaipāyana (see Saṭyavaṭi, Shaṅṭanu, Bhiśma, Accodā).

PARASHURĀMA: a descendant of Bhṛgu; considered as the first Rāma, the sixth incarnation of Viśṇu; a Brāhmaṇa by birth; fifth child of Jamaḍagni and Reṇukā. He alone out of his five brothers agreed to behead his mother at the command of his father as the mother had entertained impure thoughts. The father pleased with the obedience of his son, offered him a boon and Parashurāma asked for the restoration of his mother's life in all its purity and no recollection of the past impure thoughts she had (see Reṇukā). Once a Kshatriya king Kārṭavīrya of 1000 arms visited his father's hermitage and in the absence of Jamaḍagni was hospitably looked after by Reṇukā. But inspite of that, at the advice of his minister Caṅḍragupṭa, he carried off the sacrificial calf of Jamaḍagni. This infuriated Parashurāma and he vowed vengeance on the entire Kshaṭriya race and 21 times cleared the earth of Kshaṭriyas (see Canḍragupṭa); incensed at Rāmacanḍra for breaking the bow of Shiva at Siṭā's Swayamwara, challenged Rāma to a dual but was defeated; presented with an axe (Parashu) by Shiva (see Jamaḍagni, Kāmaḍhenu, Kārṭavirya).

PARĀVASU: see Raibhya and Yava-kru.

PARIKSHIṬ: son of Uṭṭarā and Abhimanyu; grandson of Arjuna; killed by Ashwaṭṭhāman while still in his mother's womb; born dead but revived by Kṛśṇa; succeeded Yuḍhiśthira to the throne; cursed to die by snake bite.

PARIVṚṬṬĀ: a daughter of Ṛśa brought forth oyster, conch, aiṇeya, shaṁbuka and different kinds of poisons like Kālakūta.

PĀRṬHA: son of Pṛṭhā or Kunṭi. Though the name is applicable to all the sons of Kunṭi, it is usually Arjuna who is called thus.

PARVAṬ: a Ḍevarśi; told Nṛga about his having incurred the curse of the Brāhmaṇas and left for Brahmaloka immediately.

PĀRVAṬĪ: is Umā, wife of Shiva; daughter of Himāvaṭ and Menā; practised severe austerities to win Shiva as her husband (see Ḍēvi, Aparṇā); attained half the body of Shiva by virtue of the 108 names of Ḍēvi (Aṁbā); went with Shiva to look at Mohini form of Viśṇu; prayed to by Rukmiṇi to get Kṛśṇa as her husband; chief of the elves and spirits that wander about the earth; leader of Shiva's attendants; worshipped for wealth and prosperity. She carries in her hands the akshamālā, an image of Shiva, an image of Gaṇesh and the kamanḍalu or she carries the paḍma and the akshasuṭra in 2 hands, and 2 hands are in the varaḍa and abhaya poses.

PĀSHU-PAṬĪ: (PASHUBHARAṬA): (*i*) a name of Ruḍra or Shiva as the Lord of all Creatures, brought to earth the arts of music, dancing and dramatic art. According to the SHAṬAPAṬHA BRĀHMAṆA, Ruḍra agreed to be born in order to punish Prajāpaṭi for casting lustful glances on his own daughter. Ruḍra took the form of an animal and attacked Brahmā; (*ii*) presiding deity fire; wife Swāhā; Shiva in this form is the embodiment of fire.

PAṬAṄJALI : the founder of the Yoga philosophy.

PAULOMA: a powerful, ferocious and cruel Ḍaiṭya or demon born to Pulomā and Kashyapa; killed by Arjuna.

PAUṄDRIKA : a pretender, set himself in opposition to Kṛśṇa; being a Vāsuḍeva, assumed the insignia and style of Kṛśṇa; killed by the latter.

PAURAVAS: descendants of Puru of the Lunar race.

PĀVAKA: means pure, clear, shining; a name of Agni, Surya and other gods.

PAVANA: God of Wind; father of Hanumān.

PHĀLGUNA: Arjuna.

PINĀKI: (*i*) the bow of Shiva is Pināka; hence Shiva is Pināki; (*ii*) one of the 11 Ruḍras; an epithet of Maheshwara; married Saṭi; has the bull for his riding animal; guardian deity for the north-east.

PIṄGALĀ: reddish-brown, yellow, gold coloured; a name of (*i*) Shiva's attendant; (*ii*) Surya; (*iii*) a Yaksha; (*iv*) a Ḍānava; (*v*) a serpent demon.

PISHACĀS: are evil spirits; semidivine beings governed by Shiva; three steps inferior to the Rākshasas; harass children; blessed by the Creator to assume any shape at will; move about at Sanḍhyā time (dusk); frequent deserted places, road crossings, doorways, trees or roadsides, etc.; Pishācānani gaṇas are 16 in number.

PISHĀCI: a female Pishaca.

PISHIṬĀSHAN (PIŚIṬĀDAS): carnivorous imps, aerial beings with hands and feet at the back, live on the blood shed in the battle field.

PIṬĀMAHA: Bhiśma, the paternal grandfather; a patriarch.

PIṬĀMBARA: (*i*) Viśṇu, the yellow robed; (*ii*) Buḍḍha.

PIṬṚ: the first progenitors of the human race; ancestors burnt or buried with proper rites are considered equal to gods as they become immortal and share in the life of gods.

PĪVAN: a spiritual daughter of Barhiśaḍ Piṭṛs; wife of Veḍashirśa.

PĪVARA: fat, stout; one of the seven Ṛśis under Manu Ṭāmasa.

PĪVATĪ: the mind-born daughter of Piṭṛ Ḍharma Murṭiḍharas; became the wife of Shuka who was the son of Kṛśṇa Dwaipāyana; mother of Kirṭimaṭi.

PRABHĀ: means splendour, radiance, beautiful; (*i*) light personified as the wife of Surya or as the wife of Kalpa; mother of Prāṭar, Maḍhyamḍina and Sāyaṁ; i.e. morning, midday and evening; (*ii*) Ḍurgā; (*iii*) a sage of the race of Aṭri; (*iv*) daughter of Swarbhānu; wife of Ayu; mother of Nahuśa; (*v*) one of the Ḍevis serving Soma; (*vi*) one of the Maṭṛis attendant on Skanḍa.

PRABHĀSA: (*i*) one of the 8 Vasus; (*ii*) son of Prajāpaṭi Prabhāṭa; his wife was the sister of Bṛhaspaṭi; their son was Vishwakarman.

PRĀCETASAS (PRACETAS): (*i*) collective name of 10 sons of Prācinabarhiśa and Sāmuḍri; burnt all the plants as the earth was overgrown with vegetation till Viśṇu offered Māriśā as a wife to them; gave birth to Ḍaksha (see Kanḍu); (*ii*) a Prajāpaṭi after Aṅgiras.

PRAḌHĀ: daughter of Ḍaksha; wife of Kashyapa; mother of 8 or 13 Apsarās and 10 Ḍeva-Ganḍharvas.

PRAḌA: means beautiful to behold; a name of a Ganḍharva.

PRAḌYUMNA: son of Kṛśṇa and Rukmiṇi; manifestation of Kāmāḍeva, the God of Love; reborn as Praḍyumna after being reduced to ashes by Shiva's fiery glance; was carried off by the demon Sāṁbara when only six days old and thrown into the sea. He was swallowed by a fish who on being caught was brought to the palace of Sāṁbara. When the fish was cut open, Praḍyumna was discovered. Māyāḍevi of Sāṁbara's household took care of him and married him. Māyāḍevi was a personification of Raṭi, the goddess of desire and Kāma's wife; Praḍyumna was killed in a drunken brawl at Ḍwārakā in the presence of his father (see Māyāvaṭi).

PRAGASHA: a Rākshasi who threatened to devour Siṭā if she did not accept Rāvaṇa.

PRAHLĀḌA: son of a Ḍaiṭya Hariṇyakashipu; father of Bali; devotee of Viśṇu; Viśṇu took the Nṛsiṁha avaṭār to save him from his father (see Hiraṇyakashipu).

PRAJĀPAṬI: (*i*) a progenitor or a creator; the Lord of all creatures; mostly identified with Brahmā; issued from the primordial egg; (*ii*) an honourable appellation of the king; (*iii*) father of the Vasus; (*iv*) Shiva; (*v*) Viśṇu; (*vi*) title of various Ṛśis.

PRAJĀPAṬYA: a man who arose out of Ḍasharaṭha's yajña. He carried a golden bowl full of milk-rice pudding and asked Ḍasharaṭha to give it to his queens so that they begot sons.

PRAKĀSHA: messengers of Viśṇu.

PRAKRIṬI: Nature, personified will of the Supreme prototype of the female sex; idenfiied with Māyā or illusion.

PRALAṀBHA: an Asura son of Ḍanu; friend of Kaṁsa; killed by Kṛśṇa.

PRAMAḌAVARĀ (PṚISHAḌAVĀRA): wife of Ruru; daughter of Vishwavasu and Apsarā Menakā; brought up by Ṛśi Sṭhūlakesha; killed by a snake a few days before her marriage; Ruru was inconsolable; Vishwavasu, the king of the Ganḍharvas and other gods obtained from Ḍharma, the God of Justice, her life back on the condition that she would be resuscitated back to life against half of Ruru's unlived life. Ruru agreed and married Pramaḍavarā.

PRAMAṬI: (*i*) an incarnation of Viśṇu; (*ii*) an Asura minister of Vibhiśaṇa; took the form of a bird and found out the strength of the Rākshasa army; (*iii*) son of Cyavana and Sukanyā; father of Ruru by Apsarā Ghṛṭāci; demanded

Pramaḍàvarā as wife for Ruru (see Pramadavarā).

PRAMAṬHAS: Fiends attendant on Shiva; companions of Skaṅḍa.

PRĀPṬI: (*i*) power of obtaining everything; one of the attributes of Shaṁbhu; (*ii*) wife of Sāma; (*iii*) daughter of Jarāsaṅḍha; wife of Kaṁsa.

PRASAṬYA: a leader of Rākshasas; Hanumān visited his palace and burnt it; warned Rāvaṇa of the impending war between him and Rāma unless Siṭā was returned; assured Rāvaṇa that single handed he could destroy Rāma's monkey host; instigated Rāvaṇa and told him that he should be the sole ruler of Laṅkā; on Rāvaṇa's order went to Kubera and demanded Rāvaṇa's wealth of him; informed Rāvaṇa that Kubera had left Laṅkā; sided with Rāvaṇa in his battle with Kubera; fought with Arjuna and got killed.

PRASENA: a son of Nighna; brother of Saṭrajiṭ; killed by a lion because of the Syamaṅṭaka jewel in his possession.

PRASUSRUKA: son of Manu; father of Aṁbarish.

PRASŪṬI: daughter of Manu; wife of Ḍaksha.

PRAṬĪPA: father of Shaṅṭanu; accepted Gaṅgā as his daughter-in-law; Mahābhisha chose to be born as his son Shaṅṭanu.

PRAṬYUŚĀ: a female attendant or consort of Sūrya.

PREMLOCĀ: a heavenly nymph sent by Iṅḍra to beguile sage Kaṅḍu; bore him a daughter called Māriśā (see Māriśā).

PREṬA: evil spirits and ghosts who after having left the world of living beings but not having reached liberation or re-incarnation into new beings; attendants of Shiva; are themselves in a state of suffering or in constant pain; haunt cemetries and crematoriums.

PREYĀ: wife of Aḍbhuṭa.

PRIṬĪ: (*i*) wife of Kāmaḍeva, the God of Love; (*ii*) daughter of Daksha; wife of Pulasṭya; (*iii*) wife of Aṅgiras.

PRIYAVRAṬA: a son of Brahmā and Shaṭarupā; married Barhiśmaṭi, daughter of Vishwakarman.

PṚSṆI: (*i*) a VEDIC goddess representing the mottled storm cloud; (*ii*) earth as the mother of Maruṭs; (*iii*) Ḍevaki in the epoch of Swāyaṁbhuva Manu; was engaged in ṬAPAS with her husband for 12,000 divine years and to them was born Hari called Pṛsṇigarbha; a class of Ṛśis; (*iv*) wife of King Suṭapas who in an earlier birth was Ḍevaki, the mother of Kṛśṇa.

PṚṬHĀ: a name of Kuṅṭi.

PṚṬHIVI: conceived as a wife and usually shown with her husband Ḍyavā (heaven). The heavens bring rain and the earth bears the seeds; earth personified and endowed with a motherly trait; identified with Sūrya and Kṛśṇa; when Mahāḍeva asked who was to receive his seed for the birth of Skaṅḍa, the gods mentioned Pṛṭhivi's name; cursed by Umā to remain childless; was prayed to by Kaushalyā for the protection of Rāma during his exile; kept fresh the flowers fallen from Siṭā's hair when she was abducted by Rāvaṇa; received Siṭā back in her womb (see Siṭā).

PṚṬHU: a mythical king, sprang from the right hand of Veṇa (see Veṇa). During his reign the earth yielded crops in plenty; kusha ghas was of gold; when he went to the sea, the waves became solid; the mountains opened before him to let him pass; made gods, men, demons and Gaṅḍharvas milk the earth by means of a calf; father of Agriculture; asked by gods to observe righteousness and punish the wicked; Shukra was his priest; Vālakhilyas his counsellors; the Sāraswaṭas (see Sāraswaṭa) his companions; Garga his astrologer; Suṭa and Māgaḍha his panegyrists; was the first Kshaṭriya king; from him the earth came to be called Pṛṭhvi; considered as the 9th incarnation of Viśṇu.

PULAHA: one of the 21 Prajāpaṭis and one of the ten mind-born sons of Brahmā, born of his navel; married Karḍama's daughter Gaṭi; praised Shiva to destroy Ṭripuram; father of tigers, Kiṁpuruśas, lions, Yakshas, etc.; came to the sacrifice of Parāshara to save Rākshasās; visited Bhiśma while he lay on his bed of arrows.

PULASṬYA: (*i*) the fourth Prajāpaṭi after Kraṭu; one of the mind-born sons of Brahmā; ancestor of Kuvera, Rāvaṇa, Rākshasās, monkeys, kinnaras, yakshas; (*ii*) a name of Rāvaṇa; (*iii*) one of the seven sages; married Karḍama's daughter Havirbhu; father of Agasṭya and Vishravas; prevailed upon Parāshara to end his Rākshasa sacrifice; came to the investiture of Skaṅḍa; visited Bhiśma on his arrow bed; Vishwa was his mind-born son, born as a result of a curse. Once Pulasṭya was residing in the hermitage of Rajarśi Tṛiṇviṅḍu. Many maidens used to disrupt his penances and he cursed them saying that in future any girl who stood before him would become pregnant. The daughter of Tṛiṇviṅdu did not hear the curse and went before him and became pregnant. On finding out his daughters condition, Tṛiṇviṅḍu requested Pulasṭya to marry her. Thus was born Vishwa. (see Tṛiṇaviṅḍu).

PULOMĀ: (*i*) a daughter of Vaishwānara and wife of Kashyapa (Marici); her progeny after her were called Paulomās; (*ii*) wife of Bhṛgu, first betrothed to Pulomān. In Bhṛgu's absence the Rākshasa Pulomān abducted her away and her child Cyavana dropped from her womb and Pulomān was instantly converted to ashes (see Cyavan).

PULOMĀN: father of Shaci, wife of Iṅḍra. Iṅḍra killed Pulomān to prevent him from cursing him as he had ravished his daughter and carried her away; an Asura, son of Ḍanu, followed Vṛṭra in his battle with Iṅḍra; fought with Anila or Agni in the Ḍevāsura war; abducted Pulomā, wife of Bhṛgu (see Pulomā).

PUṄDARIKĀKSHA: Viśṇu as the lotus-eyed.

PUṄDRĪKĀ: an Apsarā, danced before Bharaṭa at the request of Bharaḍwāja.

PŪRAṆA: (*i*) a Kaushika and a sage, a son of Vishwāmiṭra (*ii*) a gaṇa of the Pishācās, plumpy and lovers of deserted residences with downcast eyes, dwarfish; (*iii*) Shiva.

PURAṄḌARA: Iṅḍra of the Vaivaswaṭa epoch, 1000 eyed.

PUROCANA: messenger of Ḍuryoḍhana sent to burn the house of lac built for the Pāṅdavas on the orders of the Kauravas; got burnt in it by Bhima as his intentions were discovered in time.

PURU: means much, many, abundant; (*i*) the ancestor of the Kauravas and the Pāṅdavas; sixth king of the Lunar race; youngest son of Yayāṭi and Sharmiśthā; agreed to take on the curse of old age pronounced on Yayāṭi by Shukra (see Yayāṭi); (*ii*) son of Manu Cākshusa and Naḍvaṭa; (*iii*) descendant of Ikshwāku.

PURUŚA: the Supreme Being as the original eternal man; identified with Brahmā, Viśṇu, Shiva.

PURUŚA-NĀRĀYAṄA: Brahmā, the original male.

PURUŚA: (*i*) a leader of Khara's armies; attacked Rāma; (*ii*) son of Cākshusa Manu; (*iii*) name of Garuda.

PURURAVĀS: also called Aila, Aida; parentage contestable; believed to be the son of Buḍha and Ilā; mythical beings connected with the sun and the dawn; got enamoured of Apsarā Urvashi. She agreed to live with him on the condition that she never saw him undressed. Many years passed and the inhabitants of SWARGA were anxious for her to return to heaven. Aware of Urvashi's condition for living with Pururavās, they brought a flash of lightning at night when he was undressed which revealed him to her in his nakedness. She left him and went back to heaven.

PURUŚOṬṬAMA: a superior man; Supreme Spirit; a title of Viśṇu.

PŪŚAN (PŪŚA): (*i*) a vedic deity of undefined character; identified with the sun; also called Puśan; (*ii*) the name of a god, of a division of a day; Vasu; (*iii*) a son of Aḍiṭi, childless; laughed at Shiva at Ḍaksha's sacrifice; deprived of his teeth; (*iv*) an Āḍiṭya, the name of the sun; (*v*) the god on the brows of the Vāmana avaṭār of the Lord when he showed his true form to Bali; worshipped by Ḍaṅdins; present at the birth of Arjuna; fought with Kṛśṇa and Arjuna; came to the investiture of Skaṅḍa. Associated with Bhaga and Iṅḍra; protects animals and men from the dangers of the road; guides the dead; god of cattle, fecundity and herds; associated with semen and marriage ceremonies; nourisher of all the creatures created by Prajāpaṭi; brother of Iṅḍra; lover of his sister Suryā; perpetuates the cycle of day and night; he is toothless and feeds on gruel and is therefore, called Karmabhaḍa, the gruel eater. Reasons for his being toothless are many. (*a*) Ruḍra excluded from Ḍaksha's sacrifice, pierced the offering with an arrow. A portion of this offering was taken by Puśan which broke his teeth; (*b*) another story says that he lost his teeth while eating the offering in a sacrifice held when Ruḍra attacked Prajāpaṭi Brahmā to prevent him from committing incest with his daughter; (*c*) In the MAHĀBHĀRAṬA, Ruḍra ran upto the god in rage at Ḍaksha's sacrifice and with his foot broke Pusān's teeth; (*d*) in the PURĀṆAS, Virabhaḍra, a manifestation of Shiva broke his teeth. Also called Aguhya, meaning, not to be concealed.

PUŚKARA: (*i*) brother of Nala to whom the latter lost his kingdom; (*ii*) son of Bharaṭa and thus a nephew of Rāmacaṅḍra; (*iii*) Kṛśṇa; (*iv*) son of Varuṇa.

PUŚPAḌAṄṬA: the chief attendant of Shiva; cursed by Shiva to become a mortal for listening to his conversation with Pārvaṭi and talking about it afterwards; given to Skaṅḍa as a companion; the emissary of Shiva sent to the Ḍānava Shaṅkhacuda with a request to return the kingdom of Gods or else to face destruction.

PUŚPOṬKATA: a Rākshasi; daughter of Sumāli and Keṭumaṭi; mother of Rāvaṇa and Kuṁbhkarṇa.

PUŚṬĪ: means a well nourished condition, plumpness; (*i*) daughter of Ḍaksha; wife of Ḍharma; gave birth to Smaya; (*ii*) a Shakṭi; (*iii*) a goddess enshrined at Ḍevaḍāruvana (a forest of Cedar deodar); (*iv*) one of the 16 maṭrikas; (*v*) wife of Gaṇesha; (*vi*) form of Sharaḍwaṭa; (*vii*) form of Ḍakshāyaṇi.

PŪṬANĀ: (*i*) a female Rākshasi; daughter of Bali; tried to suckle infant Kṛśṇa to death but was herself suckled to death by Kṛśṇa; (*ii*) one of the māṭṛs attending Skaṇḍa; (*iii*) a Yogini; (*iv*) a disease in children.

PUSṬI: (*i*) son of Vāsuḍeva and Maḍirā, (*ii*) a god of the Rohiṭa gaṇa, a son of Ḍhruva

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RĀḌHĀ, RAḌHĪKĀ: (*i*) foster mother of Karṇa; (*ii*) wife of a cowherd Ayanaghosha; the favourite mistress of Kṛśṇa; worshipped as an incarnation of Lakshmi; a mythical character of a human soul drawn to the pure divine love of god; also identified with Ḍakshāyaṇi.

RAGHU, RAGHUPAṬI: a king of the Solar race; son of Ḍilipa; father of Aja; grandfather of Ḍasharaṭha; great grandfather of Rāmacaṇḍra.

RĀHU & KEṬU: (*i*) a planet; (*ii*) a Ḍaiṭya, son of Vipraciṭṭi and Siṁhikā; brother of Māyā; causes the eclipse by periodically swallowing the moon and the sun, thus obscuring their rays; has four arms, lower part ends in a tail. When the amṛṭa was churned from the milky ocean, he impersonated as a god and drank some of the nectar and was thus immortalised before the sun and the moon discovered the fraud. As a punishment, they cut off two of his arms and head. His head is represented by that of a dragon and the lower part of his body by a tail which is called Keṭu. To avenge the sun and the moon, he periodically swallows them. In astronomy, Rāhu is the ascending node and Keṭu the descending node. Rāhu is the guardian of the South-West quarter.

RĀHULA: son of Gauṭama Buḍḍha who is considered as one of the avaṭars of Viśṇu.

RAIBHYA: a sage; friend of Bharaḍwāja; had two sons called Arvavasu and Parāvasu. Bharaḍwāja's son Yavakriṭa attempted to seduce the daughter-in-law of Raibhya. Raibhya created a Rākshasa who slew Yavakriṭa. Bharadwāja cursed Raibhya to be killed by his elder son. As a result of the curse, Parāvasu mistook his father for an antelope as he was walking at night covered with the skin of an antelope and killed him, Parāvasu's brother prayed for the remission of his brother's guilt inspite of Parāvasu unfairly charging his brother for the crime. The gods pleased with Parāvasu's devotion restored Raibhya to life and drove away Parāvasu; among the Ṛśis who visited Bhiśma on his bed of arrows.

RAIVAṬA: (*i*) son of Rava and Ravaṭa; had a daughter called Revaṭi who was so beautiful that he did not consider mortals worthy of her. To find her a husband, he approached Brahmā and on his advice bestowed her upon Balarāma; (*ii*) son of Surya, also called Raivaṅṭa.

RĀJAMĀṬAṄGI: a goddess of black complexion, seated on rubies with legs resting on a lotus. Her hands play the veeṇā while she listens to a parrot.

RĀJARṢI: a Ṛśi of the royal caste; a Kshaṭriya who, through pure and holy life on earth has been raised as a saint or a demi-god to Iṅḍra's heaven, e.g. Vishwāmiṭra.

RĀJI: son of Ājus; father of hundred sons. Once when the gods and the Asuras were at war, Brahmā declared the whichever side had Rāji would win the war. The Asuras were the first to seek him but declined to accept his condition of making him their king when the victory was secured. But the gods agreed to his condition. When the Asuras were defeated in battle, he became the king of gods and Iṅḍra paid him homage. When Rāji returned to his capital, Iṅḍra became his deputy but on the death of Rāji Iṅḍrā did not acknowledge the succession of his sons.

RAJANI: consort of Surya.

RĀKĀ: (*i*) a Rākshasi; daughter of Sumāli; mother of Khara and Shurpaṇakhā; wife of Vishrāvas; came to the investiture of Skaṅḍa; (*ii*) a vedic goddess invoked with Sinivāli and Saraswaṭi; a rich and bountiful goddess; a goddess presiding over the full moon; (*iii*) daughter of Aṅgiras and Smriṭi; (*iv*) wife of Ḍhāṭri and mother of Prāṭri.

RĀKSHASA: evil spirit which originates from different sources. Descendants of Pulasṭya; from the foot of Brahmā; descendants of Kashyapa and Khasia; offsprings of Nirṛti and Aḍharma; from a daughter of Ḍaksha, etc. They devour human beings, animate dead bodies, disturb sacrifices and afflict mankind with many atrocities; wander at night; change their form at will; look fearful with flaming eyes; sharp prominent teeth and with an unusual long tongue.

RĀKSHASI: a female Rākshasa.

RAKṬA-CĀMUṄḌĀ: also called Yōgeshwari, is a goddess permeating throughout the moveable and immoveable world; carries in her hands the khadga, musala, hala and pāṭra.

RAKṬAVĪYA, RAKṬAVĪRYA: an Asura whose every drop of blood created a new Asura. Goddess Cāmuṅḍā (Ḍevi) put an end to him by drinking his blood and devouring his flesh.

RĀMA, RĀMACAṄḌRA: though Parashurāma and Balarāma are also called Rāma, the name mostly is applied to Rāmacaṅḍra, the eldest son of King Ḍasharaṭha of the Solar race. He is the seventh incarnation of Viśṇu and his life story is given in the RAMĀYAṆA. Viśṇu incarnated himself as Rāma to save the world from the demon Rāvaṇa. (see Ḍashraṭha, Jaṭāyu, Kaikeyi, Mārica, Rāvaṇa).

RAMĀ: Lakshmi, goddess of fortune and goodluck.

RAṀBHA: father of Asura Mahiśa; brother of Karaṁbha.

RAṀBHĀ: (*i*) a nymph produced at the churning of the milky ocean; sent by Iṅḍra to seduce Vishwāmiṭra but he cursed her to become a stone. Rāvaṇa ravished her even after being told that she was the wife of his nephew Nala-Kuvera; (see Nala-Kuvera); daughter of Praḍhā, danced at the birth of Arjuna and in the court of Kuvera and Indra; (*ii*) an aspect of Ḍevi said to grant all the desires of her votaries; a handsome face, 4-armed, seated on an elephant, carries in her hands the kamaṅdalu, akshamālā, vajra and aṅkusha.

RAṬI: means pleasure, enjoyment, delight. (*i*) daughter of Ḍaksha; wife of Kāmaḍeva, the God of Love; goddess of pleasure and desire (see Kāmaḍeva); (*ii*) an Apsarā; (*iii*) Shiva.

RĀṬRĪ: the sister of Uśā; invoked jointly with

Uśā; both are daughters of heaven; invoked by Kaushalyā to look after Rāmacaṇḍra during his exile; invoked by Siṭā as a witness to her purity before she underwent the fire ordeal.

RAUCYA: the 13th Manu.

RAUḌRA: Kārṭṭikeya, the god of war; descendant of Ruḍra.

RAUḌRI: Ḍevi, has a black face and a terrifying look, a draped in red clothes.

RĀVAṆA: the demon king of Laṅkā; half brother of Kuvera whom he expelled from his kingdom; son of Vishrāvas and Nikaśā; husband of Maṅḍoḍari; ravished Raṁbhā, the wife of Nalakuvera; cursed to die if he took a woman against her wishes. Therefore, he kept Siṭā, the wife of Rāmacaṅḍra, in an Ashokavana (forest of *sharaca indica*), hoping for a change of heart (see Nalakuvera, Raṁbhā). Brahmā pleased with his devotions made him invulnerable to gods and demons, Gaṅḍharvas, Kinnaras, Asuras, Yakshas, Rākshasas, serpents, Bhūṭas but he despised to ask for protection from men; was doomed to die because of a woman (see Veḍavaṭi). For abducting Sitā, the wife of Rāmacaṅḍra, he was killed by the latter in a battle (see Siṭā); named Dashagriva because he had ten heads.

RAVI: Surya, the sun god; one of the 12 Āḍiṭyas.

RAVISHU: Kāmāḍeva.

REṆUKĀ: daughter of king Reṇu; wife of Jamaḍagni; mother of Parashurāma(see Parashurāma); mother of five sons; had amorous thoughts on seeing Ciṭraraṭha, the Gaṅḍharva king while he was sporting with his wife; Jamaḍagni was furious and ordered his sons in turn to behead her. Only Parashurāma agreed to do so; later restored to life.

REVĀ: (*i*) wife of Kāma, the God of Love; (*ii*) wife of Karṇa.

REVAṄṬA: son of Surya and Saṅjñā.

REVAṬĪ: (*i*) daughter of Raivaṭa; married Balarāma (see Raivaṭa); (*ii*) a demon of disease.

ṚĪBHU: a Ṛśi cast into the well by the Asuras and lay there for ten nights and 9 days until rescued by Ashwins; supposed author of ṚG-VEḌA.

ṚBHU: means skillful; (*i*) an epithet of Iṅḍra, Agni and Āḍiṭya; (*ii*) son of Brahmā; one of the four Kumaras; heard the VIŚṆU PURAṆA from Brahmā and communicated it to Priyavraṭa; (*iii*) a class of gods created by Bhṛgu to put down the Pramatha and other gaṇas in Ḍaksha's sacrifice.

ṚBHUS, RIBHUS: Suḍhanwan's three sons: Ribhu, Vibhu (Vibhvan) and Vaja; dwell in the Solar region; are the artists who fashioned the chariot and horses of Iṅḍra; fashioned the cow of Bṛhaspaṭi; Ashwins made their parents young again for assiduous performance of good works; attained immortality by performing will skill a large number of propitiatory rites; drink Soma; (*ii*) gods of the Vaivaswaṭa epoch; came to Dwārakā with other gods to ask Kṛśṇa to go back to Vaikuṅtha.

ṚKSHARAṬH: father of Bāli and Sugriva; also considered their mother; born from the tears of Brahmā; brave ruler of monkeys. To fight his own shadow, he once jumped into a lake and was converted into a beautiful woman; was ravished by Iṅḍra and Surya; gave birth to Bāli from Iṅḍra and Sugriva from Surya; got changed back into a male; Brahmā gave him the right to rule the monkeys of Kiśkiṅḍhā.

ṚŚABHA, RIŚABHA, RISHABHA: means morality. (*i*) a cannibal; (*ii*) son of Nābhi and Meruvaṭi (Suḍevi), eldest son was Bharaṭa; (*iii*) the first Jain Ṭirṭhaṅkara; (*iv*) a sage about whose welfare Arjuna is asked by Yuḍhiśthira; (*v*) a follower of Vṛṭra in his battle with Iṅḍra; (*vi*) son of Iṅḍra and Paulomi; (*vii*) a manifestation of Hari; (*viii*) a play mate of Kṛśṇa; (*ix*) a son of Kushagra; (*x*) identified with the sun; (*xi*) a son of Aṅgiras, (*xii*) a Ḍānava; (*xiii*) a vānar chief, told Aṅgaḍa that he will be able to cross the sea 40 yojanas at one jump; Rāma asked him to protect the southern side of the vānarsenā; attacked Rāvaṇa by throwing mountain tops at him; was vanquished by Rāvaṇa; attacked Kuṁbhakarṇa but Kuṁbhakarṇa pressed his arms under him and blood started coming out of his mouth and he fell on earth, injured by Iṅḍrajiṭ.

ṚŚIS, RISHI: (*i*) Ṛśi-puṭra, a title given to those monkeys who were sent by Sugriva to look for Siṭā; (*ii*) authors and singers of VEDIC hymns. Orders of Ṛśis are: Ḍevarṣi, Brahmarṣi, Rājarṣi, Mahāṛśi, Paramarṣi, Sṛuṭarṣi and Kāṅḍarṣi. Their number varies according to different accounts. The seven great Ṛśis popularly called Saptarśis are represented in the sky by the seven stars of the Great Bear and as such are called Riksha and Ciṭrashikhaṅdins. The list of the seven Ṛśis varies according to different accounts. According to a popular list, they are: Aṭri, Bhṛgu, Kuṭsa, Vasiṣtha, Gauṭama, Kashyapa, Aṅgiras. According to BRHADĀRANYAKA UPANIŚAḌ: Gouṭama, Bharadwāja, Vishwāmiṭra, Jamaḍagni, Vasiṣtha, Kashyapa, Aṭri. ṚG-VEḌA list: Kuṭsa, Aṭri, Ṛbhu, Agasṭya, Kushikas, Vasiṣtha, Vysāa. ATHARVAVEḌA list is very long and includes: Aṅgiras, Agasṭi, Jamaḍagni, Aṭri, Kashyapa, Vasiṣtha, Bharaḍwāja, Gaviṣthira, Vishwāmiṭra, Kuṭsa, Kaksivaṅt, Kaṇva, Meḍhāṭiṭhi, Ṭrishoka, Uśana, Kavya, Gouṭama, Muḍgala. According to PAḌMA PURĀNA, the seven Ṛśis are: Marici, Aṭri, Aṅgiras, Pulaha, Kraṭu, Pulasṭya, Vasiṣtha and their wives respectively are: Saṁbhuṭi (fitness); Anasuyā (without spite); Lajjā (modesty); Kshamā (forgiveness); Saṅnaṭi (humility); Priṭi (love); Aruṅḍhaṭi (faithfulness).

ṚŚYASHṚIṄGA, ṚŚYASṚṄGA: a hermit, son of Ṛśi Vibhāṅdaka; brought up in the forest by his father and had never seen another human being. His birth is mythical. Ṛśi Vibhāṅdaka saw Apsarā Urvashi while having his ablutions in the river and his semen dropped into the water. This was drunk by a hind who had come to drink water. The hind was actually a Ḍevakaṇyā (the daughter of gods) cursed by a Brāhmaṇa to be born as a hind and to be freed from the curse on giving birth to a Muni. This hind begot the son of Vibhāṅdaka who was therefore, born with a horn on his head and named as such. When Ṛśyashriṅga reached manhood, there was a great drought in the country of Aṅga and its king Lomapāḍa was advised to marry his daughter Shāṅṭā to him to end the drought. A large number of damsels were sent to bring him to his country and Ṛśyashriṅga was surprised to find that women existed. On his marrying the king's daughter, rain fell and the drought was removed. Shāṅṭā, according to some authorities was the daughter of Ḍasharatha, adopted by Lomapāḍa. Ṛśyashriṅgā performed the sacrifice for Ḍasharaṭha for the birth of Rāmacaṅḍra and other sons.

ṚṬWIKS: are priests participating in veḍic sacrifices.

RICĪKA, ṚCĪKA: (*i*) son of Urva; father of Jamaḍagni; husband of Saṭyavaṭi and a direct descendant of Bhṛgu. Saṭyavaṭi's father, the king of Kānya-Kubja was unwilling to give his daughter in marriage to an old man but agreed to do so on the condition that Ṛcika bring him 1000 white horses, each having one black ear. These horses Ṛcikā obtained from Varuṇa; married Saṭyavaṭi. (see Saṭyavaṭi). Obtained sacrificial food for his wife and mother-in-law for them to produce sons. The food was exchanged by the mother and daughter with the result that Saṭyavaṭi's son was born a terrible Kshaṭriya (Vishwāmiṭra) and her mother gave birth to a Brāhmaṇ Jamaḍagni whose son was Parashurāma; asked for his eldest son to be the sacrificial animal for Aṁbarish's sacrifice but he refused to sell his son (see Aṁbarish); (*ii*) a son of Shikhaṅdi; (*iii*) an avaṭār of the 18th Ḍwāpara; (*iv*) a son of Suṭārā, the Lord of the second Ḍwāpara; (*v*) a man who married the eldest sister of Vishwāmiṭra and had three sons by her.

RIḌHI, ṚḌḌHI: (*i*) Means prosperity, success, wealth, abundance; wife of Kuvera, the God of wealth; (*ii*) a name of Pārvaṭi and Lakshmi.

RIPUMĀRI-ḌUGRĀ: one of the nine Ḍurgā's; of red colour and with a terrifying look; effects the destruction of enemies. One hand carries the ṭrishula and the other is in the ṭarjani pose.

ROHIṆĪ: (*i*) daughter of Ḍaksha and Saurabhi, mother of Kāmaḍhenu, the cow who fulfilled all wishes; (*ii*) daughter of Ḍaksha, the favourite wife of Soma; (*iii*) Vasuḍeva's wife, mother of Balarāma; committed Saṭi at the death of her husband; (*iv*) one of the wives of Kṛśṇa; (*v*) daughter of Hiraṇyakashipu.

ROHIṬA: (*i*) a VEḌIC deity probably fire or the sun; (*ii*) son of king Hariscaṅdra.

ROMAPĀḌA: Lomapāḍa.

RUCI: means lustre, splendour, beauty; (*i*) a Prajāpaṭi, husband of Akuṭi; father of Yajña, Suyajña and Manu Raucya; (*ii*) son of Vishwāmiṭra; (*iii*) a Ḍaiṭya. (*iv*) an Apsarā.

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RUḌRA: (*i*) a veḍic god of storm; father of Ruḍras or the Maruṭs; a destructive deity bringing about disease and death but also possesses healing properties. Later developed into Shiva, the God of Destruction. According to VIŚṆU PURĀṆA, sprang from the forehead of Brahmā and divided into the male and the female at the command of Brahmā which further divided into eleven persons each. The eleven Ruḍras are also believed to be the sons of Kashyapa and Saurabhi. Brahmā desirous of having a son created Ruḍra who wept seven times and asked for a name to be given to him. His seven names are: Bhava, Sarva, Īśana, Pashupaṭi, Bhima, Ugra, Mahāḍeva. These are the seven manifestations of Shiva; (*ii*) a class of gods, followers of Shiva; together with the Āḍiṭyas, sprang from the flames of Agni and therefore, Agni is a name of Ruḍra; all that burns is Ruḍra; the embodiment of the sun; wife is Suvarcalā; son is Shani (Saturn) the slow mover. Ruḍra is the great fear due to which the wind blows, the sun shines, the fire and other elements do their work. It is the anger of Ruḍra that is worshipped and is given various names. Caṅda (wrathful); Caṅdikā (fury); Bhima (furious); Ugra (fearful); Ghor (terrible); Vibhiśaṇa (frightful).

RUḌRĀṀSHA-ḌURGĀ: one of the 9 Ḍurgās, dark coloured, wears red garments, rides a lion; carries in her hands the shula, the khadga, the shaṅkha and the cakra.

RUḌRĀṆI: wife of Ruḍra; Ḍurgā.

RUKMIṆ, RUKMĪ: king of Viḍarbha, son of Bhiśmakṛ (Bhiśmaka); a brother of Rukmiṇi, the wife of Kṛśṇa. Pursued Kṛśṇa with his army when he eloped with Rukmiṇi but was defeated by him; offered his services both to the Pāṅdavas and the Kauravas but was rejected by both; died at the hands of Balarāma.

RUKMIṆĪ: sister of Rukmiṇ; daughter of Bhiśmakṛ; was in love with Kṛśṇa but her brother opposed her marriage to him as Kṛśṇa had slain his friend Kaṁsa. Betrothed to Shishupāla, the king of Ceḍi; eloped with Kṛśṇa on her wedding night and married him in Ḍwārakā; chief wife of Kṛśṇa; bore him ten sons and a daughter; immolated herself on his funeral pyre.

RUMĀ: wife of Sugriva, the king of monkeys.

RURU: a Brāhmaṇa, husband of Pramaḍwarā (see Pramaḍwarā); son of Pramaṭi and Apsarā Ghṛṭāci, father of Shaunaka, enemy of snakes.

S

SABALĀHWAS: the 1000 sons of Ḍaksha; dissuaded by Nāraḍa from begetting sons.

SAḌĀSHĪVA: Shiva possessed of three energies personified as Saraswaṭi, Lakshmi and Umā, the wives of Brahmā, Viśṇu, Ruḍra and are considered as different manifestations of Shiva himself.

SĀḌHU: a man irreproachable in character, kind, willing, obedient, straight-forward, virtuous.

SĀDHYAS: inferior deities who dwell between heaven and earth. They are Mānas (mind); Maṭa (thought); Prāṇa (life); Nara (man); Apāna (digestive breath); Viryavān (brave); Vibhu (powerful); Haya (horse); Naya (prudent); Haṁsa (swan); Nārāyaṇa (refuge of man); Prabhu (lord).

SAḌYOYAṬA: a form of Ruḍra-Shiva; the northern face which is white; represents mind; corresponds to the elixir Soma, to the element water, sense of taste, and the sex organs. His colour is of the Jasmine flowers, the full moon or the mother of pearl. He holds the VEḌAS and a rosary and his hands show the gestures of granting boons and removing fear.

SĀGARA: (*i*) Surya; (*ii*) Ocean; (*iii*) King of Ayoḍhyā of the Solar race. His father, King Bāhu was exiled from his kingdom by Haihayas and he, along with his wives took refuge in a forest. Sāgara's mother was pregnant at that time with Sāgara and a rival wife of Bāhu gave Sāgara's mother a drug to prevent the delivery of the child with the result that the child was born seven years later, after Bāhu died. Sāgara's mother wanted to ascend the funeral pyre of her husband but being pregnant, she was prevented from doing so by sage Aurva, who predicted that her son, yet to be born would be a valiant monarch. The child Sāgara vowed to exterminate the Haihayas to avenge his father and to regain his kingdom. Aurva gave him the Āgneyāsṭra, the fire weapon and he fulfilled his vow with its help (see Aurva). Sāgara had two wives: Sumaṭi, the daughter of Kashyapa, and Keshini. Since neither wife gave him a child, he sought the aid of Aurva who promised that one wife would have one son, and the other 60,000. Keshini chose one son and he was called Asamañjas (see Aṅshumaṭ). Sumaṭi had 60,000 sons. Asamañjas grew up into a wild, immoral youth and his father abandoned him. But the 60,000 sons of Sumaṭi also followed their step-brother's footsteps and their impiety made the gods complain to the sage Kapila and Viśṇu. When Sāgara performed the Ashwameḍha yajña, the sacrificial horse guarded by Sāgara's 60,000 sons was carried away to Pāṭāla. To recover the horse, Sāgara's sons dug a canal to the infernal regions and there they found Kapila engaged in meditation and the horse grazing by peacefully. Sāgara's sons presumed that Kapila had stolen the horse and threatened him with their weapons which disturbed the sage and with his fiery glance he reduced the boys instantly to ashes (see Kapila). The ashes and bones of Sāgara's sons were discovered by Aṅshumaṭ, the son of Asamañjas. He prayed to Kapila to raise the victims by his favour to heaven. Kapila agreed but on the condition that Aṅshumaṭ's son Bhagiraṭha brought the celestial Gaṅgā to earth to wash the bones of Sāgara's sons (see Asamañjas, Bhagiraṭha).

SAGUṆA & NIRGUṆA: Shiva conceived as Saguṇa i.e. possessed of attributes, a personal deity who responds to prayer. As Nirguṇa, he is conceived when in the devotees state of mental, spiritual enlightenment (jñāna), when he is identical with his self.

SAHAḌEVA: a Pāṅdava prince; son of Māḍri and Pāṅdu; mythically the son of Ashwin Kumar (see Māḍri, Pāṅdu).

SAHASRĀKSHA: an epithet of Iṅḍra as the 1000 eyed god.

SAHASRAPĀḌA: a Ṛśi turned into a snake by the curse of a Brāhmana whom he tried to frighten by placing a snake made of grass before him; was restored to his original self on seeing Ruru who was about to kill him as he had developed an intense hatred of snakes because his wife Pramaḍwarā was bitten by one (see Ruru, Pramaḍwarā).

SAMA (SĀMAN): Viśṇu.

SAMĀNA: Shiva.

SĀṀBA: son of Kṛśṇa and Jāṁbavaṭi; carried off Ḍraupaḍi at the Swayamwara; was pursued by Ḍuryoḍhana and made a prisoner; Balarāma got him released and took him to Ḍwārakā where he led a dissolute life, ridiculed sacred things and the devotion of sages. One day his friends dressed him as a pregnant woman and took him to Ḍurvāsā, Vishwāmiṭra and Nāraḍa, and enquired if she would give birth to a boy or a girl. The enraged sages who knew of the joke, answered that this was Kṛśṇa's son and not a woman and that he would bring forth an iron club with which the whole Yaḍu race would be destroyed. Accordingly, Sāṁba produced an iron club which Ugrasena got powdered and thrown into the sea. From the powdered ashes of the club were produced rushes which when gathered turned into swords and were used by the Yaḍu's against each other in a drunken brawl thus killing most of them. One of the pieces could not be powdered. This piece was swallowed by a fish and when found was used to tip an arrow, which arrow the hunter Jara aimed unintentionally at Kṛśṇa and killed him (see Jara, Kṛśṇa).

SAṀBARA: (*i*) a demon also called Ḍasyu whose many palaces were destroyed by Iṅḍra; a mythical personification of drought; (*ii*) a demon who kidnapped and threw infant Praḍyumna into the sea; also employed by Hiraṇyakashipu to destroy Prahlāḍa (see Praḍyumna).

SĀṀBHAVI: Ḍurgā, eight year old.

SAṀKALPA: will, (*i*) at Benares. personified as a son of Saṁkalpā and Brahmā; (*ii*) name of a daughter of Ḍaksha; wife of Ḍharma, mother of Saṁkalpa.

SAṀKARŚAṆA: Viśṇu, 4-armed, holds the

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discus, conch, mace and lotus, sometimes holds the plough and pestle or arrows and matchet in place of the lotus and mace. His colour is light or pink and he is dressed in blue.

SAṀKATĀ: name of one of the 8 yoginis; seven others are Maṅgaṭā, Piṅgalā, Ḍhanayā, Bhramari, Bhaḍrikā, Ulkā, Siḍḍhi; the goddess worshipped

SĀṀKHYA: a name of a Vedic Ṛśi Aṭri.

SAM-ṆATI: depression, lowness, submission, humility, personified as a daughter of Ḍevala; wife of Brahmaḍaṭṭa or as a daughter of Ḍaksha, wife of Kraṭu.

SAṀPĀṬI: (*i*) a mythical bird, son of Garuda; brother of Jatāyu; (*ii*) a Kuru warrior.

SAṀṬANA: one of the Maṭris attendant of Skaṅḍa.

SAMṬOŚA: satis faction, contentment, personified as a son of Ḍharma and Ṭuśti; one of the Ṭuśiṭa.

SĀṂVARṆA: (*i*) a king, son of Ṛkshā; husband of Ṭāpṭi; father of Kuru; (*ii*) a Vedic Ṛśi.

SANAKA, SĀNAṄḌA, SANĀṬANA, SANAṬKUMĀR: the mind-born sons of Brahmā.

SAṄḌHYĀ: twilight personified as the daughter of Brahmā; wife of Shiva. When Brahmā attempted to do violence to his daughter, she turned into a deer. Brahmā pursued her through the sky in the form of a stag. Shiva, who witnessed this, shot an arrow and cut off the stag's head which remains in the sky in the 5th mansion called Mṛigashiraś and the arrow in the 6th lunar mansion called Arḍhā.

SAṄḌHYĀ: goddess Ḍevi, worshipped as a year old baby.

SAṄḌHYĀ-BĀLĀ: the demons who are most powerful at twilight.

SĀṄḌĪPANĪ: the man who instructed Balarāma and Baladeva in the use of arms; asked as his preceptor's fee that his son drowned in the sea and kept under water by demon Paṅcajanya should be restored to him. Kṛśṇa plunged into the sea, killed the demon and brought back the child. (see Paṅchajanya).

SAṄJAYA: Dhṛṭarāśtra's charioteer and minister who went as an ambassador to the Pāṅdavas before the out-break of the battle of Kurukshetra.

SAṄJÑĀ: daughter of Vishwakarman; wife of the Sun whom she bore three children: Manu Vaivaswaṭa, Yama and Yami, the goddess of the river Yamunā. The fervour of her husband being too strong, she replaced her handmaid Chhaya (shade) in her place and went to the forest to practice austerities. Vaivaswaṭa, her husband beheld her in the form of a mare and approached her as a horse and thus were born the two Ashwins (see Ashwini kumār, Vishwakarmā).

SAṄKARŚAṆA: a name of Balarāma.

SAṄYĀSĪ: a Brāhmaṇa in the fourth or the last state of religious life.

SAPṬA-MĀṬṚIKĀ: are the seven mother-goddesses. A demon Aṅḍhakāsura by his pious practices obtained several boons from Brahmā, after which he started causing annoyance to gods. He even attempted to carry off Pārvaṭi, the consort of Shiva. Shiva attempted to kill him but every drop of blood of the demon that fell formed another Aṅḍhakāsura. From the flame issuing from his mouth, Shiva created a Shakṭi called Yōgeshwari who stopped the blood from falling on the earth. Seven gods sent their Shakṭis or female energies to assist Yōgeshwari. These were Brahmāṇi, Māheshwari, Kaumāri, Vaishṇavi, Varāhi, Iṅḍrāṇi, and Cāmuṅdā, the Shakṭis respectively of gods Brahmā, Maheshwara, Kaumāra, Viśṇu, Varāha, Iṅḍra and Yama. These mother goddesses have the same ornaments, weapons and vehicles as their male counterparts. Sometimes Yōgeshwari is also included and then the māṭṛika number eight.

SAPṬARŚI: the seven great Ṛśis; their names vary according to different accounts (see Ṛśi). Once there was a great sacrifice and Agni saw the beautiful wives of the Sapṭarśis and had amorous thoughts towards them. Swāhā, who had developed passion for Agni came to know of it and taking the form and shape of the six wives of the Ṛśis, six times co-habited with Agni but she could not take the form of Aruṅdhati, the wife of Vasiśtha because of Aruṅdhati's conjugal fidelity for which reason she was raised to be the morning star. Some celestials flying in the air, saw Swāhā going to Agni in the guise of the wives of the Ṛśis and they talked scandal with the result the six wives were divorced by their husbands and became Pleiades or Kṛṭṭikeyas. They nursed the infant Skaṅḍa and he came to be called Kārṭṭikeya (see Swāhā, Skaṅḍa).

SAPṬA-VAḌHRI: a Vedic Ṛśi whose seven brothers did not want him to have conjugal relations with his wife and locked him every night in a cage. He prayed to the Ashwins who enabled him to get out of his cage during the night to visit his wife and return to it at day break.

SARAMĀ: (*i*) mother of two dogs called Sārameyas; was herself the dog of Iṅḍra. The two Sārameyas both had four eyes each and were the watch dogs of Yama. Saramā recovered the cows stolen by the Paṇis; (*ii*) wife of Vibhiśaṇa, attended on Siṭā while in the captivity of Rāvaṇa; (*iii*) a daughter of Ḍaksha; mother of animals; (*iv*) daughter of Gaṅḍharva Shailuśa; wife of Kashyapa.

SĀRAMEYAS: Saramā's children, watch dogs of Yama (see Saramā).

SĀRASA: Suparṇa, son of Garuda.

SARAṆYŪ: see Sañjñā.

SĀRASWAṬA: (*i*) a Ṛśi, son of Ḍaḍhici and Saraswaṭi (see Ḍaḍhyañc). Ṛśi Ḍaḍhica saw Apsarā Alaṁbuśiā and his vital seed fell into the river Saraswaṭi. Saraswaṭi reared the seed in her womb and gave birth to Sāraswaṭa. Once there was a great drought and Brāhmaṇs were reduced to such straits that they even neglected the VEḌAS and thus lost their knowledge. Sāraswaṭa being the personified son of river Saraswaṭi was fed with fish by his mother and thus was able to keep his knowledge of the VEḌAS. After the drought was over, 60,000 Brāhmaṇs flocked to him for knowledge of the VEḌAS. The Sāraswaṭa Brāhmaṇs dwell in the Punjab; (*ii*) son of Aṭri.

SARASWAṬĪ: a Veḍic deity; a river goddess worshipped as the bestower of fertility and wealth; later considered as the wife of Brahmā; goddess of learning, wisdom, speech, art and the sciences; represented as white in colour, graceful in figure with a crescent on her brow and sitting on a lotus, with a book in one hand and the other hand tuning a Veeṇa, a stringed instrument symbolising art and culture or a lotus. According to a Vaishṇava tale of Bengal, Viśṇu had three wives: Lakshmi, Saraswaṭi, Gaṅgā. Finding three wives too many to manage, he transferred Gaṅgā to Shiva and Sāraswaṭi to Brahmā, and kept Lakshmi to himself.

SARVA: a Vedic deity of destruction. The name later came to be applied to Shiva in his manifestation as Ruḍra. He represents the element earth, the nourisher, the support of life, the hunter. He is considered equivalent of the god of love; wife Vikeshi; son Aṅgāraka; the planet Mars.

SARVAMAṄGALĀ: Ḍevi, seated on a lion; four-armed, carries the akshasūṭra, paḍma, shula, kamaṅdalu.

SARVABHŪṬAḌAMANĪ: Ḍevi of deep red colour with tusks in her mouth; belly is big; carries the kapāla and the vajra in her two hands.

SARYĀṬA: (*i*) an ancient king and the 7th son of Manu Viavaswaṭa; gave his daughter in marriage to Cyavana (see Cyavana); (*ii*) son of Nahuśa.

SAṬAḌHANWAN: a Yāḍava who killed Saṭrajiṭa in his sleep. Kṛśṇa avenged his father-in-law's murder and killed him with his discus (see Akrura, Kṛśṇa, Saṭrajiṭa). Saṭaḍhanwan was a suitor for the hand of Saṭyābhāmā, daughter of Saṭrajiṭa who later became the wife of Kṛśṇa.

SAṬĪ: (*i*) wife of Shiva; daughter of Ḍaksha. Ḍaksha performed a sacrifice and invited all deities but ignored Shiva, resulting in a quarrel between Shiva and Ḍaksha. As a consequence, Shiva's wife Saṭi, immolated herself on a pyre and became Sāṭi; later reborn as a daughter of Hemāvaṭ and Menā; named Umā and married Shiva (see Ḍaksha). According to a legend, in the beginning everything was female, except Shaṅkara—Shiva. Brahmā, Viśṇu, Ḍaksha and other gods performed austerities to invoke Kālikā, the goddess of Time and asked her to be born of Ḍaksha and seduce Shiva; (*ii*) daughter of Brahmā.

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SARṬAJIṬA: son of Nighna; received the Syāmaṅṭaka jewel from Sūrya; when the jewel was lost, Kṛśṇa found it and restored it to him and in return for this gratitude, Saṭrajiṭa presented his daughter Saṭyabhāmā to him in marriage. Saṭaḍhanwan was one of the suitors for the hand of Saṭyabhāmā and he killed Saṭrajiṭa and carried off the jewel (see Kṛśṇa, Saṭaḍhanwan).

SAṬYA: true, genuine, sincere, truthful, pure. A name given to Viśṇu, Ramācaṅḍra, one of the Vishwaḍevas, one of the 7 Ṛśis in various Manvaṅṭaras name of Shakṭi, Ḍurgā, Siṭā, Saṭyavaṭi, family deity of the Kuṭsas and Aṭharvans, daughter of Ḍharma, daughter of Nagnajiṭ and wife of Kṛśṇa and many others.

SAṬYĀBHĀMĀ: Saṭrajiṭa's daughter and one of the four chief wives of Kṛśṇa; induced Kṛśṇa to bring the celestial Pārijāṭa tree for her from swarga; bore Kṛśṇa ten sons (see Saṭrajiṭa).

SAṬYAḌHṚIṬṬI: son of Sharaḍwaṭa; grandson of Gauṭama; also called Nārāyaṇa; father of Urvashi; (see Nārāyaṇa).

SĀṬYAKI: Kṛśṇa's charioteer; fought on the side of the Pāṅdavas; killed Kriṭavarman in a drinking brawl at Ḍwārakā; was himself the victim of the latter's friends.

SAṬYAVĀN: son of Ḍhumaṭsena, a king who had lost his kingdom and his eyes and was living with his only son and wife in a forest. Sāviṭri, the daughter of a king Ashwapaṭi chose him as her husband even when she was forewarned that he had only one more year to live (see Sāviṭri).

SAṬYAVAṬI: (*i*) daughter of the king of Ceḍi, Uparicara and Apsarā Āḍrikā who was condemned to live on earth as a fish. Saṭyavaṭi before her marriage met Ṛśi Parāshara while crossing the river Jamunā and bore him a son, Kṛśṇa Ḍwaipāyana (see Kṛśṇa Ḍwaipāyana); married Shaṅṭanu and bore him two sons: Viciṭravirya and Ciṭrāṅgaḍa, thus a grandmother of the Kauravas and the Pāṅdāvas (see Bhiśma, Shaṅṭanu, Achodā); (*ii*) wife of Brāhmaṇa Ricika; mother of Jamaḍagni; grandmother of Parashurāma (see Ricika). Her husband gave her and her mother a sacrificial food to eat for the birth respectively of a Brāhmaṇa and a Kshaṭriya son. The sacrificial foods were exchanged and the result was opposite to what was desired (see Jamaḍagni); (*iii*) wife of Nāraḍa.

SAṬYA-VRAṬA: (*i*) see Ṭrishaṅku, Vishwāmiṭra; (*ii*) 7th Manu.

SAṬYAVRAṬA: a descendant of Ikshwāku of the Solar race; father of Hariscaṅḍra; performed many sacrifices to bodily ascend to heaven. His priest Vasiśtha declined to perform such a sacrifice. He applied to Vishwāmiṭra for help who, amidst strong opposition from Vasiśtha's sons, and gods, raised him to heaven in his bodily form.

According to the HARIVAṄSHA, Saṭyavraṭa when yet a prince carried off the wife of a citizen and for this act was exiled by his father. During the period of his exile, there was a severe famine and he looked after the wife and children of Vishwāmitra. At the end of the 12 year exile, he was hungry one day and not finding anything to eat, killed and ate Vasiśtha's cow Kāmadhenu. Vasiśtha, in his rage gave him the title of Ṭrishaṅku i.e. guilty of three sins i.e. seducing another man's wife, killing Vasiśtha's cow and eating it. Vishwāmiṭra, happy at the help his family received from Ṭrishaṅku during the period of exile, raised him to heaven. (see Ṭrishaṅku, Vishwāmiṭra).

SAUBHARI: a sage who in his old age desired offspring; asked for the hand of one of the fifty daughters of King Māṅḍhāṭri in marriage. The king was reluctant to compile with this request but was afraid to refuse lest he incurred the wrath of the sage. The matter was left to the daughters to decide themselves. When the sage visited them, he assumed a youthful, handsome form and all the daughters of the king wanted him for a husband. Eventually he married all of them and ordered Vishwakarmā, the architect of the gods to build a luxurious palace for each of them. He so contrived by his magical prowess that each of his 50 wives felt that he was devoted only to her; had 150 sons.

SAUḌĀMAṆI: (*i*) daughter of Kashyapa and Vinaṭā; (*ii*) daughter of a Gaṅḍharva Hālā; (*iii*) an Apsarā.

SĀVARṆĀ, SĀVARṆI: the eighth Manu, a Ṛśi, son of Surya, and therefore, the younger brother of the 7th Manu or Vaivaswaṭa.

SAVARṆĀ: wife of the Sun who Saraṇyu substituted for herself (see Saraṇyu).

SAVIṬRA: (*i*) a vedic name of the Sun; (*ii*) an Āḍitya; means the magic power of words which instigate men to act. He took control of the mind and thought; seized the light of Agni and extracted it from the earth. He has golden arms and hair; presides over the magic weapons.

SĀVIṬRĪ: (*i*) a name of Satyarupā, the daughter and wife of Brahmā; (*ii*) daughter of king Ashwapaṭi; wife of Saṭyavān whom she married even after she was told that he had only one more year to live. When the fatal day arrived and Saṭyavān went out to cut wood in the forest, Sāviṭri accompanied him. When Saṭyavān fell down dead and Yama, the king of the dead, took his soul away, she followed him till Yama was constrained to restore Saṭyavān's life (see Saṭyavān).

SENĀ: (*i*) Iṅḍra's wife or his thunderbolt personified; (*ii*) armed forces personified as the wife of Kārṭṭikeya; (*iii*) son of Ruḍras; of Saṁbara; of Ḍhraṭarāśtra; of Shiva.

SHACI: wife of Iṅḍra (see Iṅḍra).

SHAKIṆI: a female demons attendant on Ḍurgā, vegetation spirits.

SHAKRA: an Āḍitya associated with Iṅḍra, means Might, the divinity of courage, of brute force, of war which brings victory, booty and security.

SHAKRĀṆI: Iṅḍraṇi, the wife of Iṅḍra.

SHAKUNI: (*i*) also called Saubala was the brother of Gāṅḍhāri; an uncle of the Kauravas. A skillful gambler and a cheat, advised Ḍuryoḍhana to invite Yuḍhiśthira to a game of dice; played on behalf of Ḍuryoḍhana and cheated in the game and won. Yuḍhiśthira lost everything, his wife and kingdom (see Yuḍhiśthira); (*ii*) a serpent; (*iii*) a demon; (*iv*) Shiva.

SHAKUNĪ: a female demon, identified with Ḍurgā.

SHAKṬI, SHAKṬRI: eldest son of Vasiśtha; father of Parāshara, was a priest. Once King Kalmaśapāḍa struck him with a whip. He cursed the king to be devoured by a man-eating Rākshasa and was himself the first victim of this demon. (See Kalmāśapāḍa). means power, ability energy, capability, strength; female energy of a deity especially of Shiva; also a name of Ḍurgā. Mostly nine Shakṭis are recognised. Ṭhey are listed as: (*a*) Iṅḍrāṇi, Vaiśṇavi, Shaṅtā, Brahmāṇi, Kaumāri, Nārasiṅhi, Varāhi, Māheshwari; (*b*) Vaishṇāvi, Brahmāṇi, Rauḍri, Māheshwari, Nārasinhi, Varāhi, Iṅḍrāṇi, Kārṭṭiki, Praḍhana; (*c*) There are 50 different forms of Shakṭi of Viśṇu besides Lakshmi, such as Kirṭi, Kāṅṭi, Tuśti, Puśta, Ḍhṛiṭi, Shaṅti, Kriyā, Ḍayā, Meḍhā etc. and 50 Shakṭis of Shiva besides Ḍurgā or Gauri such as: Guṇoḍari, Virajā, Salmāli Lolākshi, Varṭulākshi, Ḍirghaghona, Sudirghā, Mukhi, Gomukhi, Ḍirghajihvā, Kuṅḍoḍari, Arḍhakeshi Vikritamukhi, Jwālāmukhi, Ulkāmukhi etc. Saraswaṭi is a Shakṭi both of Viśṇu and Shiva. According to the VĀYU PURĀṆĀ, the female nature of Ruḍra became tow-fold. One half Asiṭā or white and the other Siṭā or black.

SHAKUṄṬALĀ: daughter of Vishwāmiṭra and Apsarā Menakā; adopted by Kaṇwa who found her abandoned in the forest (see Vishwāmiṭra, Menakā, Kaṇwa). She grew into a beautiful maiden; King Ḍuśyaṅṭa while out hunting in the forest, saw her and fell in love with her; married her by Gaṅḍharva rites and then left her for his kingdom. Shakuṅṭalā was cursed by sage Ḍurvāsā to be forgotten by him in whose thoughts she was engrossed. Being engaged in the thoughts of Ḍuśyaṅṭa, she did not notice the sage standing at her door-step waiting for alms. Later on her entreaties, he relented and said that Ḍuśyaṅṭa would remember her again when he saw the ring he had given her. Shakuṅṭalā gave birth to a son named Bharaṭa (see Bharaṭa) and when the child was a few years old, Kaṇwa sent her and the child to Ḍuśyaṅṭa. On the way, while crossing a river, the ring given by Ḍuśyaṅṭa fell into the river. Ḍurvāsā's curse took effect. When Shakuṅṭalā met Ḍuśyaṅṭa, he did not recognise her and sent her away. After a while, the fish which had swallowed the ring of Ḍuśyaṅṭa that fell in the river, was caught by a fisherman. The fisherman on discovering the king's ring in the belly of the fish, took the fish to the king, who on seeing the ring remembered Shakuṅṭalā and sent for her (see Ḍuśyaṅṭa).

SHALYA: a king of Maḍra; brother of Māḍri, the second wife of Pāṇḍu; sided with the Kauravas in the battle of Kurukshetra; acted as the charioteer of Karṇa; took over the command of the army on the last day of the battle at the death of Karṇa; slain by Yuḍhiśthira.

SHAṀBHU: means absolute knowledge; is Shiva as the abode of Joy.

SHAMṬAṬI: daughter of Ḍaksha, wife of Kṛaṭu.

SHANI: the Planet Saturn represented as a black man wearing a black dress; son of Surya and Chhāyā though some authorities make him the son of Balarāma and Revaṭi.

SHAṄKARA, (SHAṄKAR): Shiva, the Creator. Because he creates, he is the source of Boundless Joy. The name means auspicious and giver of joy.

SHAṄKHA: (*i*) one of the 8 chief Nāgas; (*ii*) a Ḍaiṭya who conquered the gods, stole the VEDAS and carried them off to the bottom of the sea from whence they were recovered by Viśṇu in the form of a Fish; (*iii*) a demon dangerous to children; (*iv*) one of the Māṭris attending on Skaṅḍa; (*v*) an Asura; (*vi*) an attendant of Kuvera.

SHAṄKHACŪDA: a Ḍānava, was originally Suḍāmā, a friend of Kṛśṇa, born as a Ḍānava due to a curse of Rādhā; married Ṭulasi, the daughter of Ḍharmaḍhwaja. All the conches in the world are formed of his bones. Except for Shiva, the holy water from the conch is sacred to all deities particularly to Viśṇu and Lakshmi.

SHAṄKŪ: (*i*) a Rākshasa; (*ii*) Shiva; (*iii*) a Gaṅḍharva attendant on Shiva; (*iv*) Kāmaḍeva; (*v*) Nāga; (*vi*) son of Kṛśṇa; (*vii*) a Ḍānava; (*viii*) an attendant of Skaṅḍa; (*ix*) a Rākshasa; (*x*) a serpent, son of Janamejaya.

SHĀṄṬĀ: the daughter of Ḍasharaṭha, adopted by Lomapāḍā; married Ṛśyashriṅga (see Ṛśyaśriṅga).

SHAṄṬANU: king of the Lunar race; son of Praṭipa and Sunaṅḍā; father of Bhiśma by Gaṅgā. Married Gaṅgā, begot 8 children on her. She threw 7 into the waters but the 8th was saved. He was called Bhiśma. These were the 8 Vasus born on earth. After Bhiśma's birth, Gaṅgā left Shaṅṭanu; Shaṅṭanu married Saṭyavaṭi (Achodā) after promising her father that the son born of her would ascend the throne and not Bhiśma (see Achodā, Bhiśma, Saṭyavaṭi).

SHAṄṬI: tranquillity, peace, calmness of mind personified as a daughter (*i*) of Shraḍḍhā, wife Aṭharvaṇ; (*ii*) of Ḍaksha, wife of Ḍharma; (*iii*) Iṅḍra in the 10th Manvanṭara; (*iv*) of a Ṭuśiṭa god; son of Viśṇu and Ḍakshiṇā; (*v*) son of Kṛśṇa and Kāliṅḍi; (*vi*) son of Aṅgiras; (*vii*) son of Nila and father of Sushāṅṭi.

SHARAḌWAṬ: also called Gauṭama, was a Ṛśi; saw Apsarā Ghṛṭāci and his semen fell on reed grass from which were born twins Kripā and Kripi; they were brought up by Shaṅṭanu (see Kripā, Kripi).

SHARWARĪ, SHABARI: a devout woman of low caste; lived in the hope of seeing Viśṇu himself; her devotions were rewarded; met Rāmacaṅḍra (who was an incarnation of Viśṇu) during his search for Siṭā abducted by Rāvaṇa. Her desire fulfilled, Sharwari ascended the funeral pyre and was raised to heaven by a sage.

SHARABHAṄGA: a hermit; visited Rāma and Siṭā in the Daṅdaka forest and declared that his desire of meeting them having been granted, he would ascend to heaven; prepared a fire and entered it. After his body was consumed, a beautiful youth arose from his ashes and in that form, Sharabhaṅga departed to heaven.

SHARMIŚṬHĀ: daughter of the Ḍānava king Vṛishaparvan; second wife of Yayāṭi; mother of Puru (see Yaḍu, Ḍevayāni, Yayāṭi).

SHAṬAKRAṬU: an epithet of Iṅḍra as a god of a hundred rites, for he achieves *Iṅdrahood* or Lordship of the gods by performing 100 horse sacrifices.

SHAṬARŪPĀ: the first woman created. According to one legend, she was the daughter of Brahmā and he had incestuous relations with her and thus was born the first Manu called Swayaṁbhuva. According to a second legend she was the wife of Manu. Brahmā divided himself into two parts, a male and a female and Manu was an offspring of them (see Akuṭi, Brahmā).

SHAṬRUGHNA: twin brother of Lakshmana and a half brother of Rāmacaṅḍra. One eighth part of Viśṇu's divinity was incarnate in him; married Siṭā's cousin Shruṭakirṭi.

SHAUNAKA: a sage who originated the system of four castes.

SHAURI: Viśṇu.

SHEŚA, SHEŚANĀGA: king of the serpents, dwells in Pāṭāla; shown as dressed in purple clothes, wearing a white necklace, holding a plough and a pestle in his hands; wife Anaṅtashirśa; son of Kashyapa and Kaḍru; practised penances on Gaṅḍhamaḍana, in Baḍri, Gokarṇa, Puśkara and Himāvaṭ in order to be emancipated from his body and avoid companionship of his brothers. Brahmā prevailed upon him to pass through a crevice and support the earth and gave Suparṇa to help him. As a symbol of eternity, is called Anaṅṭa; incarnate in Balarāma. His 1000 heads form the couch and the canopy of Viśṇu when Viśṇu sleeps during the intervals of creation; endued with great strength; causes earthquakes when he yawns and destroys all creation by vomiting out fire at the end of each kalpa; identified with Vāsuki (see Anaṅṭa).

SHIKHAṄDIN, SHIKHAṄDINI: According to the MAHĀBHĀRAṬA, Aṁbā, one of the three sisters obtained by Bhiśma as wives for his half brother Viciṭravirya was secretly betrothed to king Sālwa. When Bhiśma heard of it, he sent her to king Sālwa. But the king refused to marry her as he had failed to win her in the Swayaṁvara (see Aṁbā). Aṁbā then went to Viciṭravirya who also refused to marry her. Aṁbā vented her anger on Bhiśma as he was the cause of her misfortune; resorted to austerities and penances till she was assured by Parashurāma that in her next birth she would be a man and would be able to avenge her honour. Aṁbā was re-born as a daughter of Ḍraupaḍa. Ḍraupaḍa had undergone severe penances to obtain a daughter who would marry Arjuna and a son who would kill Ḍroṇa. He had been promised the boon of both children. When Shikhaṅdini was born, she was given out to be a boy and brought up as such in the hope that she would one day become a son. When Sikhaṅdini grew up, she met a Yaksha called Sṭhuṇā who had the gift of changing his sex at will. Shikhaṅdini requested him to change her female sex for his male form just for one day and the Yaksha agreed. He assumed the form of a woman and Shikhaṅdini became Shikhaṅdin, the male. When after the lapse of the promised time, Shikhaṅdin went back to the Yaksha to get the female form back, he found that the Yaksha had been cursed to retain the female form for the rest of his life and Shikhaṅdin remained a male for life. The first fatal shaft that killed Bhiśma came from Shikhaṅdin. Bhiśma who knew of the change of sex of Shikhaṅdin, refused to fight one who was initially a woman. Shikhaṅdin's arrow struck Bhiśma and thus Aṁbā of an earlier birth took her revenge on him (see Bhiśma).

SHISHUPĀLA: son of King Ḍamaghosha; cousin of Kṛśṇa; betrothed to Rukmiṇi but she eloped with Kṛśṇa on her wedding night; became an implacable enemy of Kṛśṇa and slain by him. According to the VIŚṆU PŪRĀṆA, Shishupāla was the Ḍaiṭya Hiraṇyakashipu slain by Nṛsiṅha, as well as Rāvaṇa, killed by Rāmacaṅḍra; ascended heaven for constantly thinking of Viśṇu even though as an enemy.

SHIVA: (*i*) a VEDIC deity called by the name of Bhava, associated with Shiva (see Bhava). (*ii*) third of the Hindu Triad of gods: Brahmā, Viśṇu, Shiva. In a human representation is shown wearing long matted hair i.e. Jaṭā in a top knot in which the crescent moon is fixed: the celestial Gaṅgā flows through his matted locks; his hands show the gesture of granting boons and removing fear. His three eyes represent the Sun, the Moon and Fire, the three sources of light that illumine the earth, the space and the sky; through these three eyes, he can see the three forms of time: past, present and future. The frontal eye is the strongest and mainly looks inwards; when directed outwards, it burns all that appears before it. He destroyed Kāmaḍeva with that eye and destroys the universe at the time of each period of destruction. Because of his 3 eyes, he is called Ṭrineṭra, Ṭriaṁbaka. How he got his third eye is told in MAHĀBHĀRAṬA. One day Pārvaṭi in a playful mood put her hands on his eyes and closed them. The universe was suddenly enveloped in darkness and all life came to a stop. A third eye appeared on the forehead of Shiva and darkness disappeared. His body is covered with ashes; a necklace of skulls and snakes adorns his neck and he carries a begging bowl made of a skull in one hand, a trident in the second and an

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axe in the third. He sits on a tiger skin, deep in meditation with his weapon the trident and the bull Naṁḍi near him. The snake round his neck is a symbol of wisdom and mortality. His neck is blue because to save the universe from destruction, he drank the poison Kālakuta that came out of the ocean of milk. Pārvaṭi watching him take the poison was afraid for his life and caught his neck to prevent the poison entering his body. The poison stayed in his throat which became blue and gave him the epithet Nilakaṅtha. Pārvaṭi is regarded as the creative force behind the Universe as by her timely intervention, she stopped the untimely destruction of the Universe. Shiva is death personified; destruction leads to eternal life and from destruction arises life. Shiva is represented as a fearful divinity who destroys all and creates life through the rhythm of his dance, the sound of his drum and the scattering of his seed.

Shiva is continually wrapped in meditation and has the power to divide his personality. Called Natarāja, the Lord of the dance in which form he has created 108 different dances. Some of his dances are gentle and calm, others are fierce and terrible. The most well-known is the Ṭāṅdava dance which he dances at the end of each cosmic cycle.

He is worshipped as Shivaliṅgam which represents evolution, existence and involution. Sṛisti and Saṁhāra is a highly symbolised and spiritually conceived image of the god, a god without form or attributes. It stands for the first reflection of man, of something beyond his physical vision, an expression of the syllable *OM*. He is not created but born of his own Swayaṁbhu, Swayaṁbhava, Shaṁbhu; called Ishwara, the all-knowing without whom nothing moves on this earth; Narṭakāri, the one who keeps the world rhythm; Karuṇākara, the all-merciful; Mahāvira, the all-courageous; Pashupaṭi, the Lord of the beasts. He is both the Creator and the Destroyer and rules over both the spirits of light and those of darkness (see Mahāḍeva). His three eyes are the three divisions of time: past, present and future; moon's crescent on his diadem is the measure of time by months; a serpent round his neck is the measure of time by years; necklace of skulls is the perpetual revolution of ages and the successive extinction and generation of the races of mankind; his Trident or Ṭrishula represents his three attributes as Creator, Destroyer and Regenerator. The tears that he shed while on his way to destroy the three cities Ṭripura turned into Ruḍrāksha beads; symbolises the five elements: Earth, Water, Fire, Wind, Ether. Shiva represents the fourth (Ṭurya) state of the soul, the pure, impersonal, unconditioned. The other three states of the soul viz. the state of wakefulness, dream and unconsciousness are impure, personal and conditioned by physical envelope.

SHIVĀ: Ḍevi seated on a bull, 3-eyed, carrying a damaru bound with a snake and a ṭrishula, one hand in varaḍa and another in the abhaya pose.

SHIVAḌŪṬI: an aspect of Ḍevi with a faded look; face suggestive of a jackal, emaciated body ornamented with snakes and a garland of skulls; look terrifying, 4-armed, or her complexion is bright, 3-eyed, 3-armed; worshipped by gods, ṛśi's and others; carries in her hands the rakṭa-pāṭra (a vessel to hold blood), khadga, shula and māṁsa (flesh), or she has 8 hands. In the left hands she carries the rakṭa-pāṭra, gaḍā, khetaka, pāsha and in the right hands the paḍma, kuthāra, khadga, aṅkusha.

SHIVI, SHIBI: (*i*) son of king Ushinara. To test his charity and devotion, Inḍra took the form of a falcon and pursued Agni who had taken the form of a pigeon. The pigeon took refuge with Shivi and the falcon demanded the pigeon as it was his food by right. Shivi was reluctant to let the pigeon go and the falcon agreed to accept an equal weight of the flesh of the king instead. Shivi cut off a piece of flesh from his right thigh and put it in the pan to balance the weight of the pigeon. But the pan with the bird continued to be heavier no matter how much flesh Shivi put. Ultimately Shivi put his entire body in the pan and the two pans balanced. The bird flew away.

Viśṇu tested Shivi's charity and approached him in the guise of a Brāhmaṇ and asked for food. But the only food he was prepared to accept was the flesh of Shivi's son, killed and cooked by Shivi himself. Shivi did as was demanded by the Brāhmaṇa but the Brāhmaṇa would only take the food if Shivi tasted it first. Shivi was prepared to make even that sacrifice but the Brāhmaṇa having tested Shivi's devotion was satisfied with him; restored the boy to life and vanished; (*ii*) an Asura; (*iii*) Inḍra; (*iv*) a prince who sided with the Pāṅdavas; (*v*) born to Māḍhavi, the daughter of Yayāṭi; caused Yayāṭi to ascend to heaven by means of his good deeds; girded the earth round him as if it was a leather belt; performed sacrifices and ascended heaven.

SHOBHANĀ: one of the Maṭṛis attendant on Skaṅḍa.

SHRAḌḌHĀ: (*i*) Faith, confidence, trustfulness personified as a VEDIC deity; (*ii*) daughter of Ḍaksha; wife of Ḍharma; mother of Kāmaḍeva; (*iii*) daughter of Kirḍama; wife of Aṅgiras.

SHRAWAṆ KUMĀR: son of Ḍaṁpaṭi; also called Munikumār; was a pious lad, an only son of his aged blind parents; used to carry his parents on his shoulders and took good care of them. Once he was taking them to a pilgrimage. On the way, they passed a thick forest. They being thirsty, he left them to fetch water from a pond. As he lowered his empty pitcher in the pond, it made the sound of an animal's roar. Rājā Ḍasharaṭha was out hunting. He was a crack shot and aimed his arrow towards the pond. The arrow struck Shrawaṇ kumār fatally. Before expiring, Shrawaṇ kumār asked him to take water to his parents. His parents were grief-stricken at the news of their only son's death and cursed Ḍasharaṭha to die also in grief over his son and then ascended the funeral pyre. Shrawaṇ kumār and his parents were later raised to heaven and became stars. (see Ḍasharaṭha).

SHRI: fortune, prosperity personified as the wife of Nārāyaṇa (see Lakshmi).

SHRIḌHARA: Viśṇu.

SHRIYAPAṬĪ: Viśṇu as husband of Shri.

SHRURĀVAṬĪ (SRUṬĀVAṬĪ): daughter of Bharaḍwāja. Ṛśi Bharaḍwāja saw Apsarā Ghṛtāci and his vital seed came out. He caught it in his hand and kept it in the funnel of a leaf. From that was born a girl. She performed austerities at Baḍarāpacana; gratified Iṅḍra and became his wife.

SHRUṬĀ: (*i*) daughter of Sura; sister of Vasuḍeva, wife of Vṛiḍḍhasharman; (*ii*) Saraswaṭi; (*iii*) mother of Shishupāla; (*iv*) wife of Kṛśṇa.

SHRUṬA: (*i*) son of Pururavas; (*ii*) son of Bhimsena; (*iii*) brother of Janamejaya.

SHRUṬAKĪRṬI: a cousin of Siṭā; wife of Shaṭrughna.

SHUBHĀṄGĪ: (*i*) Raṭi, the fair limbed wife of Kāmaḍeva; (*ii*) wife of Kuvera.

SHUKA: (*i*) son of Vyāsa. Veḍa Vyasa Kṛśṇa Ḍwaipāyana saw Apsarā Ghṛtāci transformed into a parrot when he was making fire with fire sticks called Araṇi. His seed came out and thus was born Shuka (see Kṛśṇa Ḍwaipāyana); recited the MAHĀBHĀRAṬA to Gaṅḍharvas and Yakshas; (*ii*) a Rākshasa counsellor of Rāvaṇa.

SHUKRA: (*i*) son of Bhṛgu; father of Ḍevayāni and the priest of the Ḍaiṭyas. Shukra went to Shiva to ask for means by which the Asuras could be protected from the gods. While he was away, the Asuras were attacked by the gods and Viśṇu killed Shukra's mother. For this, Shukra cursed Viśṇu to be born seven times in the world of men, hence the coming of Avatārs; (*ii*) Planet Venus.

SHUṀBHA & NISUṀBHA: two Asura brothers; performed severe penances for 5000 years to obtain immortality. The gods got alarmed at their austerities and Kāmaḍeva on the advice of Iṅḍra sent Apsarās Rambhā and Tilottamā to seduce them. The two Asuras by their austerities became so powerful that even Brahmā, Viśṇu, Shiva could not help the gods. Shiva advised the gods to seek the help of Ḍurgā; Ḍurgā killed the two brothers.

SHUNAHSHEPA: son of Ricika; sacrificial animal at the sacrifice of Hariscaṅḍra; having pleased the god , he was delivered and became a son of Vishwāmiṭra. According to the legend, King Hariscaṅḍra being childless, vowed that if he obtained a son, he would sacrifice him to Varuṇa. A son was born called Rohiṭa and the father kept on postponing the sacrifice. When the father at last decided to perform the sacrifice, Rohiṭa refused to be the victim and went to live in a forest; met a Brāhmaṇa Ṛśi called Ajigarṭha and purchased his second son called Shunahshepa to be the substitute for himself in the sacrifice. Varuṇa approved of the substitute but Shunahshepa saved himself by reciting verses in honour of deities and was received in the family of Vishwāmiṭra. In the RĀMĀYAṆA the story is told differently (see Ambarisha). Shunahshepa later came to be called Ḍevaraṭa, the son of Vishwāmiṭra.

SHUNASHĪRA: two rural deities, favourable to the growth of grain; personification of Share and plough; identified as Yasha with Vāyu and Āḍiṭya; by others with Iṅdra and Vāyu or with Iṅdra and Surya.

SHURPAṆAKHĀ: sister of Rāvaṇa; fell in love with Rāmacaṇḍra while he was in exile. Rāma sent her to Lakshmaṇa but he also refused to accept her and sent her back to Rāma. This enraged the Rākshasi and she fell on Siṭā and wanted to do her harm as she felt that Siṭā was responsible for the brothers to refuse her love. To protect Siṭā, Lakshmaṇa cut off her nose and ears. Shurpaṇakhā went to Rāvaṇa and asked him to avenge the dishonour done to her. Rāvaṇa abducted Siṭā and this brought on the war between Rāma and Rāvaṇa, thus fulfilling the prophecy that a woman would be the cause of Rāvaṇa's death (see Veḍavaṭi).

SHYĀMĀ: means black; (*i*) a name of Shiva's wife (see Umā); (*ii*) Yamunā; (*iii*) daughter of Meru; (*ii*) daughter of Aṅgiras; (*iii*) wife of Ḍhāṭri, daughter of Ḍarsha; (*iv*) Ḍurgā.

SHYĀMA: (*i*) Shiva; (*ii*) Kṛśṇa; (*iii*) Buḍḍha.

SIḌḌHAS: 88,000 semi-divine beings living in the region between the earth and the sun.

SIḌḌHI: Ḍevi capable of bestowing all desired objects on her worshippers; she sits on a white seat adorned with lotuses and white sandal paste.

SIKHĪ: (*i*) Iṅdra under Manu Ṭāmasa; (*ii*) the god of Love; (*iii*) Kārṭṭikeya; (iv) a gaṇa of Shiva.

SIṄHIKĀ: (*i*) daughter of Ḍaksha; wife of Kashyapa; (*ii*) a Rākshasi who seized the shadow of the body she wished to devour; once seized and swallowed Hanumān and when she was going to make a meal of him, he rent her body to pieces and thus brought an end to her.

SĪNIVĀLĪ: (*i*) a lunar goddess of the ṚG-VEḌIC times helping in the birth of children; a sister of gods invoked to grant offsprings; possesses an ideal feminine physique: broad hipped, fair armed, fair figured, a mistress of the family; invoked with Saraswaṭi and Rākā; wife of Viśṇu; presiding deity of the 1st day of the New moon;

SĪṬĀ: A VEDIC deity presiding over agriculture; later referred as the wife of Iṅdra. Iṅdra, the god of rain sends his showers and fertilises the furrow that is Siṭā which receives the seed and yields the crops. In the RĀMĀYAṆA, she was the daughter of Janaka, king of Viḍeha; wife of Rāmacaṅḍra. She was the goddess Lakshmi born in a human form to bring about the destruction of Rāvaṇa who was invulnerable to gods, Gaṅḍharvas and Asuras and it was predicted that a woman would be the cause of his death (see Veḍavaṭi). Rāma won her in the swayaṁvara after breaking the bow of Shiva; accompanied her husband in his fourteen years of exile into the forest; abducted by Rāvaṇa (see Mārica); stood up against all threats, persuasions and terrors of Rāvaṇa (see Rāvaṇa); passed through the fire ordeal to prove her innocence but even then her husband doubted her chastity and exiled her from the kingdom. She was pregnant at that time and gave birth to twin sons Lava and Kusha in the hermitage of Vālmiki. When the boys were fifteen years old, Rāma discovered them and he recalled Siṭā but she felt humiliated and implored Mother Earth Ḍharaṇi whose daughter she was to take her back. An earthquake occurred and Siṭā was swallowed by the earth (see Ḍharaṇi). She is depicted as the embodiment of fidelity, honesty and tenderness; (*ii*) a goddess of corn, invoked in the ṚG-VEḌIC times to grant riches, blessings and crops.

SKAṄḌA: also called Kumāra, Kārṭṭikeya, is the god of war; son of Shiva and Pārvaṭi; born to kill Ṭāraka. The demon Ṭāraka was creating havoc and only a son of Shiva could kill him. Shiva was forever absorbed in meditation and there appeared no chance of his begetting progeny. Pārvaṭi was therefore, born as a daughter of Hemāvat and Menā; she won Shiva as her husband after severe penances. Though Skaṅḍa is called her son, as she was the consort of Shiva, the seed of Shiva was too powerful for her to bear in her womb and it was thrown into Agni, who also could not bear it and threw it into the Ganges river. Gaṅgā bore the child which was later washed ashore in a forest of reeds called Sharavaṇa where he was reared by the six Kṛiṭṭikas. The origin of Skaṅḍa is variously told. (see Āgneya, Guha, Swāhā, Kārṭṭikeya).

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The six faced god of war (see Kumāra, Kārttikeya); son of Agni and Swāhā, also considered as the son of Shiva and Pārvati or Shiva and Gaṅgā; married Ḍevasenā, the army of gods, hence he remains forever single. According to another version, he married Senā, the daughter of Brahmā or to Kaumāri, the virgin.

Swāhā assumed the form of the six wives of the Saptarśis and six times co-habited with Agni; the semen of Agni she threw on the mountain Shweṭa where it developed into Skaṅḍa with six heads and was nursed by the six wives of the Ṛśis who had been cursed to become Pleiades by their husbands. According to another version, Shiva threw his seed into Agni; Agni could not burn it and threw it into the Gaṅgā (see Gaṅgā) who unable to bear it, washed it away on mount Himāvaṭ where on a clump of reeds, it developed into Skaṅḍa and was nursed by the Kṛttikas; depicted as six headed, 12 armed with a dart, holds a bow, and arrows, a sword, a thunderbolt and an axe. His spear returns to his hands after killing his enemies. Women are not allowed to worship him. He has many names. Kumāra (the adolescent), Kārṭṭikeya (son of Kṛṭṭikas), Guha (the secret one), Ruḍrasunu (son of Ruḍra), Senāpaṭi (Lord of armies), Siḍḍhasena (captain of the realised), Shakṭiḍhara (the spear holder), Gaṅgāpuṭra (son of Gaṅgā), Sharabhu (born in the thicket), Tārakājiṭ (vanquisher of Ṭāraka), Shaṅmukha, Sadānana (son of purifier or Fire).

SOMA: also called Caṅḍramā; son of Aṭri and Anasuya; personified as the moon; married 27 daughters of Ḍaksha, the Lunar asterisms. He was more attached to Rohiṇi which made her sisters jealous of her and they complained of Soma's partiality towards Rohiṇi to their father. Ḍaksha cursed him to remain childless and to counteract consumption. But at the interception of Soma's wives, Ḍaksha relented but since the curse once pronounced could not be completely removed, he modified it and his curse was to take effect only periodically, hence is explained the periodic waning of the moon.

Soma became arrogant and carried off Ṭārā (star) the wife of Bṛhaspaṭi and refused to return her even at the entreaties of Brahmā. A battle ensued called Ṭārakāmāyā in which Inḍra and the gods sided with Bṛhaspaṭi and the foes of the gods took the side of Soma. Ultimately Brahmā interceded and stopped the war and compelled Soma to return Ṭārā to her husband. She gave birth to a son of Soma called Buḍh and from him started the Lunar race (see Ṭārā, Bṛhaspaṭi).

Soma is the milky juice of a plant which after extraction and fermentation was taken as an alcoholic beverage by the Brāhmaṇas and offered a libation to the deities.

SOMĀ: an Apsarā; welcomed Bharaṭa at the request of Bharaḍwāja.

SṬHĀṆU, SṬĀṆU: came out of the primordial egg; father of 11 Ruḍras; a name of Shiva.

SṬHALIḌEVAṬĀ: gods and goddesses of soil; local deities.

SṬHUṆA, SṬHUṆAKARṆA: a Yaksha who changed his sex with Shikhaṅdini (see Shikhaṅdini).

SUBALA: father of Gaṅḍhāri.

SUBĀNU: a Rākshasa; son of Ṭāraka; killed by Rāma.

SUBRAMAṆYA: a name of Kārṭṭikeya, the god of war.

SUBHAḌRĀ: Vasuḍeva's daughter; sister of Kṛśṇa; wife of Arjuna; mother of Abhimanyu. Kṛśṇa had incestuous relation with his sister in his form as Jagannāṭha.

SUBHĀNU: son of Kṛśṇa and Saṭyabhāmā.

SUCĀRU: a son of Kṛśṇa and Rukmiṇi.

SUḌESHṆA: a son of Kṛśṇa and Rukmiṇi.

SUḌYUMNA: son of Manu Vaivaswaṭa; born a female called Ilā; changed into a male (see Iḍā).

SUGRĪVA: a monkey chief of Kiśkiṅḍhā; dethroned by his brother Bāli. Rāmacaṅḍra helped him to regain his throne; sided with Rāma along with his monkey host in his battle against Rāvaṇa.

SUJĀṬĀ: daughter of Uḍḍālaka; wife of Kahoda; mother of Aśṭāvakra.

SUKANYĀ: daughter of Saryāṭi; wife of Ṛśi

Cyavana; mother of Pramati. Ashwinikumars tried to seduce her saying that her husband was old and ugly but she remained faithful to her husband (see Cyavana).

SUKESH: son of Sālkaṭāṅkaṭa and Viḍyuṭkesha; abandoned by his parents after his birth; seeing him cry, Pārvaṭi was moved and Shiva made him into a young man at once; married Ḍevavaṭi, the daughter of Gaṅḍharva Grāmaṇi.

SUMĀLI: a Rākshasa; wife Keṭumaṭi; had the boon of a very long life from Brahmā; started committing atrocities on people; uncle of Rāvaṇa.

SUMIṬRĀ: wife of Ḍasharaṭha; mother of Lakshmaṇa and Shaṭrughna.

SUṄḌA: (*i*) Viśṇu; (*ii*) an Asura, brother of Upasuṅḍa. The two brothers became very powerful by their austerities and pleased with them, Brahmā gave them a boon. They asked for immortality which Brahmā refused and instead said that they will not have to fear anyone or anything except each other. The brothers were happy at the boon as they were devoted to each other. After a while the two brothers became arrogant and started inflicting atrocities on men and gods. Brahmā sent Apsarā Ṭiloṭṭamā to the Viṅḍhya mountains where the two brothers were playing. The brothers saw Ṭiloṭṭamā and both wanted her for himself. They became jealous of each other, started quarrelling and struck each other to death by their maces. Brahmā then bestowed the three worlds to Iṅḍra and granted Ṭiloṭṭamā the right to roam in the region of the Āḍiṭyās.

SUNĀMAN: son of Ugrasena; brother of Kaṁsa; killed by Balarāma.

SU-PRIYA: chief of the Gaṅḍharvas.

SŪRA: a Yāḍava king; father of Vasuḍeva and Kuṅṭi; grandfather of Kṛśṇa.

SURĀ: a nymph personified as the goddess of wine; produced at the churning of the milky ocean.

SURABHI: (*i*) the cow of plenty produced at the churning of the milky ocean; (*ii*) a goddess with the face of a cow and the body of a woman. She carries in her two hands a handful of grass and a kamaṅdalu; worshipped for the attainment of wealth, plenty and prosperity.

SURAS: Inferior deities of Vedic origin connected with Surya; inhabit SWARGA; a god in general.

SURASĀ: a Rākshasi; mother of the Nāgas; swallowed Hanumān when he was on his way to Laṅkā to fight against Rāvaṇa. Hanumān distended his body and stretched her mouth to a hundred leagues wide and then suddenly shrunk to the size of a thumb and dashed out of her mouth.

SURSA: daughter of Kroḍhavaṅsh; sister of Kaḍru.

SURYA: the Sun and one of the chief Vedic deities; his diameter is 10,000 yojanas, circumference 35,800 yojanas; identified with Saviṭṛ and Vaivaswaṭ and therefore, an Āḍiṭya; son of Aḍiṭi, the eighth son that Aḍiṭi discarded; also called Marṭṭaṅda (see Aḍiṭi); wife Uśā; also called the son of Uśā. In the RĀMĀYANA, he is referred as the son of Kashyapa and Aḍiṭi or as a son of Brahmā. By his wife Sanjña, daughter of Vishwakarma, he had three children: Manu Vaivaswaṭa, Yama and Yami (see Saṅjña). For his daughter's sake, Vishwākarmā cut off an eighth part of the sun's effulgence and from the blazing pieces thus cut off, he fashioned the weapons of gods including Viśṇu's discus, Shiva's trident, Kuvera's weapons and the lance of Kārṭṭikeya. Rāhu swallows Surya and Soma (eclipses) because they discovered him drinking amṛta. Father of Kuṅṭi's illegitimate son Karṇa, of Shani and the monkey chief Sugriva; bestowed his daughter Ṭāpṭi on Samvarṇa; took Nāraḍa with him to the palace of Brahmā; gave to Yuḍhiṣṭhira a copper vessel, the food cooked in which became inexhaustible; appeared before Karṇa in a dream and warned him against Iṅḍra and advised him to ask for the Shakṭi of Iṅḍra; came to the investiture of Skaṅḍa; when Reṇukā, the wife of Jamaḍagni was afflicted by the rays of the Sun and Jamaḍagni was going to pierce the Sun, Surya, disguised as a Brāhmaṇa, gave him an umbrella and a pair of sandals. He is depicted as riding a chariot drawn by seven horses or one seven-headed horse with Aruṇa or Vaivaswaṭa as his charioteer.

SŪRYĀ: a Vedic goddess associated with marriage;

daughter of Surya; wife of Soma; Ashwins were the groomsmen who carried her away in their chariot and therefore, she is called Ashwini.

SU-SHENA: (*i*) son of Kṛśṇa and Rukmiṇi; (*ii*) Rāma's physician who brought the dead to life.

SŪṬA: means a charioteer; an epithet of Karṇa.

SUVARCASĀ: a consort of Surya.

SUVARṆĀ: a consort of Surya.

SWĀHĀ, SVĀHĀ: means offering; daughter of Ḍaksha and Prasuṭi; wife of Agni or Vahni; assumed the form of the six wives of the Sapṭarśis and six times co-habited with Agni (see Sapṭarśis); could not assume the form of Aruṅḍhaṭi. The six wives were turned out by their husbands who suspected them of infidelity and they became the six Kṛṭṭikās (Pleiades) Swāhā carried away the seed of Agni, discharged six times while having relations with her from which seed was born Skaṅḍa. This seed was thrown by Swāhā into Gaṅgā. The heat of Agni's seed was too much for Gaṅgā to bear and she threw away Agni's seed onto the reeds growing on her bank. Among the celestial ladies, there were none save the Kṛṭṭikās who could bear the seed in their womb. Agni became gratified and his energy was divided into six portions and a portion was placed in each of the Kṛṭṭikās. All of them were delivered at the same time and the six portions united into one. The earth received the child from gold. He grew up in a celestial forest of reeds, reared by the Kṛṭṭikās and hence came to be called Kārṭṭikeya. Gold is the energy of Agni and was born from the same seed with Kārṭṭikeya, hence gold is highly auspicious (see Skaṅḍa); her body consists of the 4 VEDAS; her limbs are the 6 Aṅgas or members of the VEDA; represented also as a wife of the Ruḍra-Pashupaṭi.

SHWEṬĀ: means dressed in white; (*i*) a deity connected with the sun bright as the moon, seated on a white lotus; (*ii*) Skaṅḍa's attendant; (*iii*) a Ḍaiṭya, son of Vipraciṭṭi; (*iv*) an Avaṭār of Shiva; (*v*) a manifestation of Viśṇu in his Varāha incarnation; (*vi*) one of the seven tongues of Fire;

SHWEṬĀ: (*i*) one of the Maṭṛis attendant on Skaṅḍ (*ii*) a goddess, bright as the moon, seated on a white lotus.

SHWEṬAKEṬU: a sage, son of Uḍḍālaka; put a stop to the practice of married women consorting with other men, except when a man had to raise seed to the husband.

SWAḌHĀ: means oblation; wife of Kavi; regarded as a daughter of Ḍaksha and Prasuṭi by some, and of Agni by others.

SWAPHALKA: husband of Gāṅdini; father of Akrura; where he dwelt famine, plague, death were unknown.

SWARṆAGAURĪ: is Pārvaṭi, for acquiring a lustre of gold by her penance to win Shiva.

SWASṬI: one of the Maṭṛis attending on Skaṅḍa.

SWAYAṀBHŪ: the self-existent; a name of Brahmā, the Creator.

SYĀLA: a Yāḍava prince; insulted sage Gārgya and was the cause of his becoming the father of Kālayavana; a great enemy of Kṛśṇa and the Yāḍavas.

SYANA: daughter of Kashyapa; mother of hawks.

SYĀVA: a VEDIC Ṛśi.

SYENI: daughter of Ṭāmrā; mother of donkeys and asses.

T

ṬAKSHAKA: a serpent chief; caused the death of Parikshiṭ in consequence of the curse of a Brāhmaṇa Sṛṅgin; prevailed upon Kashyapa not to help Parikshiṭ; met Kashyapa on his way to Parikshiṭ when Janamejaya, son of Parikshiṭ began his SARPA SAṬRA; Ṭakshaka sought the shelter of Iṅḍra and this resulted in Iṅḍra's fall; served as calf for Nāgas to derive poison from the earth; the Nāga presiding over the month of Shukra; on the neck of Shiva; an ear ornament of Shiva; shaken by Hiraṇyakashipu, sent along with others to fight Prahlāḍa (see Janamejaya); in the guise of a beggar deprived Uṭṭaṅka of a pair of ear-rings but was forced to give them back.

ṬĀLAKEṬU: means palm bearer; an epithet of (*i*) Bhiśma; (*ii*) Balarāma.

ṬĀLAḌHWAJA: Balarāma.

ṬĀMRĀ: (*i*) daughter of Ḍaksha; one of the wives of Kashyapa; mother of hawks, vultures, eagles, curlews, geese, Shukis; (*ii*) daughter of Pulaha; mother of Apsarās; (*iii*) wife of Vāsuḍeva; son Sahaḍeva.

ṬAPANA: Surya whose daughter is Yamunā, the deity of the river Jamunā.

ṬAPASWĪ: (*i*) a sage of the epoch of the 12th Manu; (*ii*) a son of Cakshuśa Manu; (*iii*) Kashyapa, a sage of the epoch of the 4th savarṇa.

ṬĀPṬĪ: daughter of Surya and Chhāyā; mother of Kuru by Samvarṇa.

ṬĀREYA: a vānar chief; son of Bṛhaspaṭi; went with Sugriva to Kiśkiṅḍhā; brought a lovely coffin in which Bāli's dead body was carried to crore cremation grounds; took 5 (50 million) the monkeys to Sugriva for rescuing Siṭā.

ṬĀRĀ: (*i*) wife of the monkey chief Bāli; mother of Aṅgaḍa. Bāli's brother Sugriva took her as wife after Bāli had been slained in battle by Rāmācaṅḍra; (*ii*) wife of Bṛhaspaṭi; carried off by Soma; mother of Buḍh (see Bṛhaspaṭi, Soma).

ṬĀRAKA: (*i*) a Ḍaiṭya, son of Vayrānaka. His atrocities alarmed the gods and to destroy him Skaṅḍa, the god of war was born (see Kārttikeya, Skaṅḍa).

ṬĀRAKĀ, ṬĀDAKĀ: a female demon; possessed the strength of 1000 elephants; wife of Suṅḍa; mother of Mārica; daughter of Yaksha Sukeṭu; changed into a Rākshasi by the curse of Agasṭya; ravaged the countryside and interfered with the devotions and penances of the sages. Vishwāmiṭra wanted Rāma and Lakshmaṇa to kill her but Rāma was reluctant to kill a woman but did so at the earnest entreaties of the Ṛśis.

ṬĀRKSHYA: (*i*) a name of Garuda; (*ii*) a mythological personification of the Sun as a horse or as a bird; married four daughters of Ḍaksha i.e. Vinaṭā, Kaḍru, Paṭaṅgi and Yāmini; (*iii*) one or more Ṛśis, especially Ariśtanemi; (*iv*) Shiva.

ṬILOṬṬAMĀ: a brāhmaṇa by birth; condemned to be born as an Apsarā for having committed the sin of bathing at an improper time; brought about the destruction of Suṅḍa and Upasuṅḍa (see Suṅḍa). Born out of the fire altar of Brahmā; resides in the Sun's chariot in the month of Maghā; Brahmā caused Vishwakarman to make a celestial maiden from small portions of every kind of grain; hence she was called Ṭiloṭṭamā. Brahmā was sitting facing eastwards, the Ṛśis facing all directions. As Ṭiloṭṭamā walked round them, Mahāḍeva got three other heads so as to continue to look at her, Iṅḍra got 1000 eyes and all the celestials except Brahmā gazed at her.

ṬIMI: (*i*) Suryas; (*ii*) son of Ḍurvā who was the father of Bṛihaḍraṭha; (*iii*) daughter of Ḍaksha; mother of sea monsters.

ṬŌṬALĀ: An aspect of Gauri, said to destroy all sins. She carries the shula, akshamālā, ḍaṅda and a white chaurie.

ṬRAILOKYAMOHANA: Viśṇu.

ṬRAIPURA: the seventh of the twelve incarnations of Viśṇu.

ṬRĀSAKA: Rākshasas fearful to children.

ṬRIAṀBAKA: means three eyed or having three wives; (*i*) a name of Shiva; (*ii*) one of the Ruḍras; (*iii*) a name of one of the 12 Shivaliṅga.

ṬRIḌASHĀ: are the 33 deities, i.e. 12 Āḍiṭyās, 8 Vasus, 11 Ruḍrās, 2 Ashwins.

ṬRIGUṆA: is the personified energy of gods, Viśṇu Brahmā Ruḍra representing the three qualities Saṭṭwa, Rājas Tāmas.

ṬRIJAṬĀ: an amiable Rākshasi; befriended Siṭā; dreamt that Rāmacaṅdra will win over Rāvaṇa and kill him; advised Rākshasi's not to ill-treat Siṭā; predicted to Siṭā that Rāma and Lakshmaṇa will not be killed in the war.

ṬRILOCANA, ṬRINEṬRA, ṬRIĀKSHA, ṬRIAṀBAKA: an epithet of Shiva as the three-eyed god. With his third eye he can destroy anyone by merely focusing his third eye on the victim; reduced Kāmaḍeva to ashes when the latter made Shiva have amorous thoughts of Pārvaṭi while engaged in devotions (see Shiva).

ṬRIMURṬI: the Hindu Triad of Brahmā, Viśṇu, Shiva, the gods respectively of Creation, Preservation and Destruction. The three gods exist in one and one in three for there is only one god but with three manifestations. The Triad is a VEDIC association of three gods: Agni, Vāyu, Surya.

ṬRIṆABIṄḌU: a Rajarṣi; lived near Mount Meru. His daughter while looking for her friends saw Ṛśi Pulasṭya and immediately her body showed signs of pregnancy. She went to her father and told him about her pregnancy. By his yogic powers he went to Ṛśi Pulasṭya and asked him to marry his daughter. The latter agreed and the daughter gave birth to a son called Vishwa (see Pulasṭya).

ṬRIṆĀVARṬṬA: a demon who in the form of a whirlwind carried off the infant Kṛśṇa but was killed by the latter. Kṛśṇa caught hold of the demon's neck and the demon unable to bear his weight, fell down dead to the wonder of all Gopās and Gopīs.

ṬRIPURA: (*i*) a name of Shiva for destroying the three cities of the Ḍaiṭyas; (*ii*) a name of the Ḍaiṭya Bāṇa for receiving the gift of three cities from Brahmā, Viśṇu, Shiva.

ṬRIPURĀ: an aspect of Gauri; carries in two hands the aṅkusha and the pāsha, two hands in the varaḍa and the abhaya pose; also called Laliṭā.

ṬRIPURĀRĪ: Ruḍra or Shiva with 16 hands; danced in joy at the destruction of Ṭripuram.

ṬRIPURABHAIRAVI: goddess of the complexion of the rising sun, 3-eyed. Her head is surrounded with a garland of skulls, her chest daubed with blood, carries the akshamālā and viḍyā (book) in two hands and the other two are in the varaḍa and the abhaya pose.

ṬRISHAṄKU: son of Tribaṅḍhana, father of Hariscaṅdra; also considered as the son of Pṛṭhu; father of Ḍaṅḍhumar; called Ṭrishanku for having committed three sins of displeasing his father; killing the guru's cow and eating unconsecrated flesh; banished from his kingdom, was consoled by Vishwāmiṭra who sent him to heaven in his bodily form; became one of the planets (see (Vishwāmiṭra, Saṭyavraṭa, Gālava).

ṬRISHIRAŚ: (*i*) a Rākshasa with three heads; killed by Rāmacaṅdra; nephew of Kumbhkarṇa; (*ii*) in the VEDAS, a son of Ṭwashṭri, also called Vishwarupa; (*iii*) Kuvera; (*iv*) an Asura killed by Viśṇu.

ṬRIṬA: a Ṛśi, brother of Ekaṭā and Ḍwiṭā; sons of Gauṭama, Prajāpaṭi or Brahmā; fell into a hole and deserted by his brothers; performed mental sacrifice and was delivered by Saraswaṭi who appeared in the hole; cursed his brothers; a minor double of Inḍra; associated with the gods of the atmosphere Maruts, Vāyu and Inḍra; prepared the Soma with Agni; defeated Vṛṭra (obstruction), Vala (cloud) and Vishwarupa (the shaper of the universe).

ṬRIVAKRA: a hunchbacked maiden who supplied unguents to Kaṁsa. For the mere asking, she gave them to Kṛśṇa and his brother. Pleased,

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Kṛśṇa straightened her body and converted her into a beautiful maiden. also called Naīkvakṭra

ṬRI-VIKRAMA: an epithet of Viśṇu because of the three steps he took in his Vāmana or dwarf incarnation. The three steps are: one on earth, one in the atmosphere and the third in the sky i.e. Agni, Vāyu and Surya. According to some commentators, the three steps are the three phases of the sun i.e. the rising, culminating and setting. The word has been in use since Ṛg-Vedic times.

ṬULASI, ṬULASIḌEVĪ: (*i*) the plant Ṭulasi (*ocimum sanctum*) personified as a goddess; an aspect of Lakshmi, the consort of Viśṇu; (*ii*) wife of a demon called Jālaṅḍhar. On the death of her husband committed Saṭi and from her ashes arose the Ṭulasi plant worshipped by Hindu women for the long life of their husbands. As a deity she sits on a paḍmāsana, wearing white clothes, adorned with ornaments; of her 4-hands, two are in the abhaya and varaḍa poses, and two others hold a lotus and a nilotpala. In another version Ṭulasi's body becomes the river Gaṅdaki and Viśṇu becomes the Shaligram stone. In another birth she marries Shaṅkhacuda. (see Shaṅkhacuda).

ṬUMBURU: a Gaṅḍharva disciple of Nāraḍa, expert in divine music; was asked for his help in entertaining the armies of Bharaṭa by Bhāraḍwāja; cursed by Kuvera to become a Rākshasa called Viraḍha for showing disrespect to Raṁbhā (see Viraḍha).

ṬURIYA: a name of Brahmā.

ṬURVASU: a son of Yayāti and Ḍevayāni; refused to part with his youth to his father; cursed by his father not to have any issue and to rule the barbarians.

ṬUŚTA: sons of Ruci and Ākuṭi; gods of the period of Swāyambhuva Manu.

ṬUŚIṬĀ: wife of Kratu; mother of Tuśiṭa gods in the Swārociśa epoch; gave birth to Viśṇu called Ajiṭa in that epoch.

ṬUŚTA: a class of Ḍevas; (*i*) sons of Kraṭu and Ṭuśiṭa, 12 in number; (*ii*) sons of Ḍakshiṇā; (*iii*) sons of Veḍashirśa; ancestors of the priestly class.

ṬWASHṬRI, ṬVASHṬṚ, ṬVASṬṚ: means the shaper, a craftsman. A divine artist, a skillful worker and bestower of long life and prosperity. He generated Agni, the waters, Bhṛgus, earth and heaven and fashioned the thunderbolt of Iṅḍra and the chalice of Soma. He shapes husband and wife for each other; develops the foetus in the womb; produces and nourishes a great variety of forms; keeps ambrosia in his home and Iṅḍra comes to drink it. To steal his cows, Iṅḍra killed his son Ṭrishirśa. Ṭwashṭri forbade Iṅḍra to enter his home and Iṅḍra forcibly took away the beverage of immortality. He is the father of Vishwarupa or Ṭrishirśa; had three heads, six eyes and three mouths; father of Sharaṇyu who married Vivaswaṭa or Surya (see Saṅjña); in the Puraṇas he is identified with Vishwakarman, the architect of gods and with Prajāpaṭi; associated with the celestial craftsman Ṛbhu.

U

UCCAISSHRĀVAS: a celestial horse, arose from the ocean of milk when it was churned to extract amṛṭa by the Asuras and the Ḍevas. Vinaṭā, the mother of Garuda lost a wager to her co-wife Kaḍru. Before the horse arose from the waters, Kaḍru said that the horse had black spots on its tail while Vinaṭā said that the horse was pure white. According to the wager, who ever lost, had to be the slave of the other. When Kaḍru discovered that the horse was pure white, she commanded her children, the snakes to attach themselves to the tail of the horse so that it appeared to be black. By this deception, she won the wager and Vinaṭā had to serve her. Later, Garuda, son of Vinaṭā won his mother's freedom by procuring amṛṭa for Kaḍru. When he was flying in the heavens carrying the pot of amrta he felt tired and put the pot on the grass. A few drops of the amṛṭa fell on the grass and the snakes licked that up. The grass being sharp edged, the tongues of the snakes got split (see Garuda).

UḌḌHARAṆA: father of Shaṅṭanu.

UGRA: (*i*) a Ruḍra; (*ii*) a Maruṭ; (*iii*) a manifestation of Shiva as the fearful; possesses the thunderbolt Asani which sparks the fire of the universal destruction; devourer of offsprings; wife Ḍikshā (initiation); son Saṅṭāna (libation); (*iv*) an Asura.

UGRAḌAMSṬRĀ: manifestation of Ḍurgā, the one with fierce fangs.

UGRAḌAṄḌĀ: manifestation of Ḍurgā with fierce baton.

UGRASENA: king of Maṭhurā; father of Kaṁsa and Ḍevaki; deposed by Kaṁsa; regained his throne after Kaṁsa was killed by Kṛṣṇa.

UKĀRA: the fifth face of the 14-faced god; Caristnava Manu of the Piṭa colour.

ULŪPĪ: daughter of a Nāga king Kauravya; married Arjuna; son Irāvaṭ.

UMĀ: means light; also known as Aṁbikā, Gauri, Ruḍrani, Pārvaṭi, Aparṇā; she is eternal knowledge, limitless space; consort of Shiva; daughter of Himāvaṭ and Mena; practised austerities to win Shiva as her husband; her father was not happy at bestowing her on a man of ill temper. Iṅḍra thought of the 7 sages to bring about Shiva's marriage with Umā, Brahmā acted as a priest at the wedding. Umā desired to have a son like Viraka and Shiva asked her to adopt him as her child which she did. Touched by night, Umā became black and Shiva found fault with her; called as Shyāmā. Umā was hurt and left Shiva to do penance. Viraka appealed to her not to go but she told him that she would return as Gauri, the fair complexioned; asked Viraka not to let any woman enter her apartments in her absence. Meanwhile, Ādi, son of Aṅḍhakāsura entered Shiva's abode in the guise of Umā but was slain by Shiva (see Ādi). Hearing from Vāyu that a lady had entered her home, Umā cursed Viraka to be born on earth; out of her rage came a lion which Brahmā gave to the goddess of night. Umā having become Gauri, entered Shiva's abode but was stopped by Viraka who did not at first recognise her. While Umā was sporting with Shiva, Agni entered in the guise of a parrot and Umā left the bed. Seeing Umā leave, Shiva made Agni as a parrot drink his virya (semen) and thus was born Kārttikeya whom the six Kṛttikās (Pleiades) nursed. This story has been differently told in different PURĀṆAS (see Skaṅḍa, Kārṭṭikeya, Swāhā). She carries in her hands the akshamālā, a mirror, the kamaṅdalu and a lotus.

UMĀPAṬI: Shiva as the husband of Umā.

UNNAṬI: a daughter of Ḍaksha; wife of Ḍharma; mother of Ḍarpa.

UPAĪRA: a class of Pishācās generally found in the burial grounds; wear bark of trees.

UPAMANYU: a Ṛśi, pupil of Ayoḍaḍhaumya; aided Shiva in the propagation of his doctrine and received the ocean of milk from him.

UPARICARA: a demigod or a Vasu; commanded by Iṅḍra to live on earth as the king of Ceḍi. By Apsarā Aḍrikā had a son named Maṭsya (fish) and a daughter Saṭyavaṭi (see Aḍrikā, Saṭyavaṭi).

UPASHṚUṬI: the boon giving goddess; a supernatural voice heard at night revealing the secrets of the future.

UPASUṄḌA: a Ṛśi, son of Nisuṅḍa (see Suṅḍa).

UPĀVI: Ṛśi.

UPEṄḌRA: (*i*) a manifestation of Hari; born of Aḍiṭi and Kashyapa; also called Vāmana because of his short stature; (*ii*) a younger brother of Iṅḍra.

URAGA: the Nāgas or serpents inhabiting Paṭāla.

ŪRJĀ: daughter of Ḍaksha; wife of Vasiśtha; mother of Ciṭraketu and 6 other sons and of one daughter named Puṅdarikā.

URJASWAṬI: a daughter of Priyavraṭa and Barhiśmaṭi; wife of Shukra; mother of Ḍevayāni.

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URMILĀ: daughter of Janaka; sister of Sīṭā; wife of Lakshmaṇa; mother of Gaṅḍharvi Somaḍā.

ŪRU: (*i*) son of Cakshusha Manu; wife Agneyi; (*ii*) son of Bhauma Manu.

ŪRVA: (*i*) father of Ricika; grandfather of Jamaḍagni; gave Agneyāsṭra to Sāgara to conquer the barbarian hordes (see Sāgara); (*ii*) son of Puraṅjaya, a sage who practised true Brahmacarya; put his thigh into the fire and churned it with Kusha ghas; out of that came out the fire Aurva which he gave to Hiraṇyakashipu as a weapon.

URVASHĪ: a celestial nymph of great beauty; born of Nārāyaṇa's thigh (see Nārāyaṇa); worshipped for success in love affairs; incurred the wrath of deities Miṭra and Varuṇa and cursed to live on earth (see Pururavās, Miṭra, Varuṇa); indirect mother of Agasṭya and Vasiśtha, as the deities Miṭra and Varuṇa lost their Virya on seeing her and thus were born the two sages (see Agasṭya, Vasiśtha); Saṭyaḍhṛṭi saw her and lost his seed from which was born Sharaḍwaṭa; fell in love with Arjuna; rejected by him, she cursed him to become a woman.

UŚA, UŚĀ: (*i*) daughter of the Ḍaiṭya Bāṇāsura; granddaughter of Bali; saw a handsome youth in her dream and fell in love with him not knowing who he was. She confided her dream to her friend Ciṭralekhā who drew the faces of many youths. Uśā recognised one as the face she had dreamt, which happened to be of Aniruḍḍha, the son of Praḍyumna, grandson of Kṛśṇa. Ciṭralekhā by her magical powers brought Aniruḍḍha into the palace. When Bāṇa heard of it, he went with his army to kill the youth but was defeated in the battle. Later Bāṇāsura made Aniruḍḍha a prisoner. Kṛśṇa, Balarāma and Praḍyumna went to Aniruḍḍha's rescue and even though Bāṇa had the support of Shiva and Skaṅḍa, was defeated and Aniruḍḍha went back to Ḍwārakā with his wife Uśā (see Aniruḍḍha); (*ii*) personified goddess of Dawn; conceived as a matron carefully tending everything, rousing and stirring all life; unites man with gods and causes Agni to be kindled; conceived as both the mother and wife of Surya as he follows her and she precedes him; sister of Bhaga and kinswoman of Varuṇa. To Ḍyaus (heaven), Uśā is both a daughter born in the sky, as well as a beloved because she rests in the lap of the firmament. Agni is considered her lover. She is associated both with the Ashwins and the moon; she is the breath and life of everything; conceived as a matron carefully tending everything, rousing and stirring all life, unfolds all creatures, confers fresh life and derives away evil dreams; invoked to rouse the liberal and the devout; she comes driving in a chariot drawn by fleeting resplendent steeds of a ruddy hue, ever yoked and unresisting; (*iii*) wife of Vibhavavasu; (*iv*) Night, a mind-born mother; (*v*) created by Brahmā from his feet; camels belonging to the Ṭāmra line.

USHANAS: (*i*) the Planet Venus, also called Shukra, the preceptor of the Ḍaiṭyas and the Asuras; father of Ḍevayāni; by his curse Yayāṭi, his son-in-law became prematurely old and requested his sons to exchange their youth for his old age; Ushanas Kāvya was an ancient seer, half mythical; figures in the ṚG-VEDA; associated with Kuṭsa and Iṅḍra; also called Kavi Ushanas; (*ii*) son of Ḍharma, performed a 100 sacrifices; father of Rucaka; (*iii*) son of Suyajña; father of Maruṭa; (*iv*) the Veḍavyāsa of the third Dwāpara and author of NITISHĀSṬRA, on the efficacy of ṬAPAS; jealous of Bṛhaspaṭi and joined Caṅḍra in the Ṭārakāmāyā war.

USHINARA: (*i*) a sage who went to Syāmaṅtapañcaka for the solar eclipse; (*ii*) a son of Mahāmana, adopted Yayāṭi's grandson Shibi. Iṅḍra in the form of a hawk and Agni as a pigeon, tested the charity of Shibi (see Shivi).

USHIJ: According to the MAHABHĀRATA and some of the PURĀNAS, the Rājā of Kaliṅga asked his queen to submit to the embraces of Ḍirghaṭāmas so that he might beget a son. The queen substituted her bondmaid Ushij. Ḍirghaṭāmas though blind, was cognisant of the crime and sanctified Ushij and begot a son on her called Kakshivaṅṭ.

UṬAṬHYA: a Brāhmaṇa; married Soma's daughter Bhaḍrā, a woman of great beauty. Varuṇa got enamoured of her beauty and carried her off from Uṭaṭhya's hermitage. Enraged, Uṭaṭhya dried up the ocean and lakes, the abode of Varuṇa; Varuṇa then submitted to Uṭaṭhya and returned Bhaḍrā to him and the sage released the waters of the ocean and lakes; (*ii*) a Marici god; the eldest brother of Bṛhaspaṭi who had a son by

Mamaṭā, the wife of Utathya (see Bṛhaspati, Ḍirghaṭāmas, Bharaḍwāja).

UṬKALA: (*i*) son of Ḍhruva and Ilā; (*ii*) an Asura, follower of Vṛṭra in his battle with Iṅḍra. Took part in the Ḍevāsura war between Bali and Iṅḍra; fought with Māṭṛs or mother goddesses; (*iii*) a son of Suḍyumna.

UṬṬARA: father of Irāvaṭi; father-in-law of Parikhsiṭ.

UṬṬARĀ: daughter of king Virāta; wife of Abhimanyu; mother of Parikshiṭ. Ashwaṭhāman tried to destroy the child in her womb; Uṭṭarā invoked Kṛṣṇa's help and he saved the unborn child.

UṬṬĀṄKA: a Ṛśi, disciple of Veḍa; resisted the temptations of the wife of Veḍa; wished to bring Veḍa some gratuity for his instructions; was ordered to bring the ear-rings of Panshya's queen for the wife of Veḍa. Having procured the ear-rings, he returned to his master. On the way, Ṭakshaka stole them (see Ṭakshaka) and proceeded to Nāgaloka. Iṅḍra made a hole with his thunderbolt, through which Uṭṭāṅka entered the Nāgaloka and hymned the praises of snakes; saw two maidens; Ḍhāṭṛ and Viḍhāṭṛ sitting over a loom, weaving a fabric with black and white threads (night and day); saw a wheel (the year) with twelve spokes (the months) turned by six boys (the seasons) and a man Parjanya mounted on a horse (Agni). At the bidding of the man, Uṭṭāṅka blew into the anus of the horse, from where then issued flames and smoke which were about to consume the Nāgaloka. At this Ṭakshaka gave the ear-rings to Uṭṭāṅka.

UṬṬĀNAPĀḌA, UṬṬĀNA: (*i*) son of Swayambhuva Manu and Shaṭarupā; brother of Ḍhruva and nephew of Priyavraṭa; (*ii*) father of Ḍhruva, a devotee of Hari; had two queens, Suniṭi and Suruci. The former's son was Ḍhruva and the latter's Uṭṭama. Suruci and her son were more beloved of the king. Once when Ḍhruva ascended his father's lap, Suruci scolded him and asked him to propitiate gods, so that he is born of her and then only he could sit on his father's lap. Ḍhruva felt hurt and started practising penances at a tender age (see Ḍhruva).

V

VĀC: a goddess, personification of speech; personified as the vehicle of knowledge; gives power and intelligence to those she loves; mother of the VEDAS. Various origins are assigned to her; (*i*) daughter of Brahmā called Shaṭarupā with whom Brahmā had incestuous relations and thus mankind was progenated; (*ii*) daughter of Ḍaksha; wife of Kashyapa; mother of Gaṅḍharvas and Apsarās.

VAIḌARBHI: a princess of Viḍarbha; (*i*) a name of the wife of Agasṭya, (*ii*) Ḍamayaṅṭi wife of Nala (*iii*) Rukmiṇi.

VAĪKUṄTHA: name of Iṅḍra and Viśṇu, as residing in Vaikuṇṭha.

VAIRĀJ: Manu, the son of Virāj.

VAIRĀJAS: Ascetics, mendicants who have completed a course of vigorous austerities; semi. divine beings or Manes, unconsumable by fire-

VAIKUṄTHANĀṬHA: Viśṇu.

VAIROCANA: (*i*) a name of Bali; (*ii*) son of Surya; (*iii*) son of Viśṇu; (*iv*) son of Agni; (*v*) son of Asura Virocana.

VAISHAṀPĀYANA: a Ṛśi.

VAIŚṆAVI: one of the Sapṭamāṭṛikas (see Sapṭamāṭṛikas); wife of Viśṇu. A beautiful face, dark complexioned with beautiful breasts. She carries the shaṅkha, cakra, gaḍā and paḍma or two hands carry the shaṅkha and cakra and two hands are in the abhaya and varaḍa pose. Her vāhana is Garuda.

VAISHWĀNARA: omnipresent, a name of Agni.

VAIVASWAṬA: (*i*) Seventh Manu; (*ii*) son of Surya; (*iii*) father of Ikshwāku.

VAJRĀṄGA: son of Ḍiṭi and Kashyapa; father of Ṭārakāsura.

VAKA: an Asura who lived near the city of Ekacakra and forced the inhabitants of the city to send him a quantity of food and one man to devour daily. One day Kuṅṭi, the mother of the Pāṅdavas found a poor woman weeping because it was the turn of her only son to be sent to the Asura for his meal. Kuṅti confident of her son Bhima's strength, offered to send him instead. A terrible combat followed between Bhima and the Asura till Bhima tore asunder the demon to pieces.

VALĀKA, BALĀKA: (*i*) son of Puru; grandson of Jahnu; (*ii*) a Rākshasa.

VĀLAKHILYAS: diminutive Ṛśis the size of a thumb; children of Samnaṭi and Kraṭu, 60,000 in number.

VĀLMIKI: a sage, author of the RĀMĀYAṆA; is himself shown as having taken part in the story; received Siṭā in his hermitage after her banishment from Ayoḍhyā; educated her twin sons Kusha and Lava.

VĀMĀ: Dēvi, 2-armed, of terrifying look, 3-eyed; holds a kapāla in one hand, other is in the abhaya pose; confers desired good upon her votaries.

VĀMANA: (*i*) the dwarf incarnation of Viśṇu. The Ḍaiṭya king Bali had acquired dominion over the three worlds by his austerities and penances. To regain the world for men and gods, Viśṇu, took the form of a dwarf and was born as a son of Kashyapa and Aḍiṭi. In his dwarf incarnation, he approached Bali and asked for the gift of land measuring three strides of the dwarf. Bali readily complied with the request and Viśṇu in his first two strides covered heaven and earth but out of compassion left the third stride which would have covered the Pāṭāla or the infernal regions, to Bali (see Bali); (*ii*) an Apsarā who danced before Bharaṭa.

VĀMĀCĀRIS: followers of Vāmaḍeva, the left hand sect.

VĀMAḌEVA: (*i*) a form of Ruḍrashiva; the western face that is red; represents one-ness; called the left-hand deity; connected with the element fire, the sense of sight and action; colour of the lotus heart, holds a rosary and a hatchet and his hands show the gestures of granting boons and removing fear; (*ii*) a Mahaṛśi, approached by Ḍasharaṭha to perform the yajña for procuring sons; after the death of Ḍasharaṭha asked Vasiśtha to select another king.

VANACARAS: Ḍryads, Fauns or Sylvan guardians.

VANACARIS: female Vanacaras.

VANAḌURGĀ: one of the nine Ḍurgās; eight-armed, green in colour; carries in her hands the shaṅkha, cakra, khadga, khetaka, bāṇa, ḍhanus and shula and the remaining hand is in the ṭarjani pose.

VAṄḌANA: a Ṛśi, cast into the well along with Rebha and rescued by the Ashwins.

VAPUŚA: (*i*) beauty personified as a daughter of Ḍaksha and Ḍharma; (*ii*) an Apsarā; (*iii*) one of the Māṭris attending on Skaṅḍa.

VARAḌĀ: means a bestower of boons; a name of Ḍevi and Saraswaṭi.

VARAḌRĀJA: a name of Viśṇu for having saved the life and bestowed a boon upon Gajēṅḍra from the grips of a crocodile (see Gajeṅḍra).

VARĀHA: the Boar incarnation of Viśṇu. A Ḍaiṭya named Hiraṇyāksha had dragged the earth to the bottom of the sea. Viśṇu took the form of a boar and fought with the demon for a thousand years after which the demon was slain by him and the earth was raised up (see Hiraṇyāksha).

VARĀHĪ: a Sapṭamāṭṛikā, consort of Varāha; face of a boar, colour of the storm cloud; wields the hala and the shakṭi; her vāhana is the elephant; six-handed, carries the daṅda, khadga, khetaka and pāsha.

VARĀṄGI: wife of Vajrāṅga; mother of Ṭarakāsura (sea Ṭarakāsura):

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VARUṆA: a VEDIC deity representing the Heavens; guardian of the western quarters of the universe; god of the Veḍas, universe, gods and men; associated with Miṭra who is the ruler of the day and Varuṇa of the night; presides over the relationship of man with the gods; the ruler of the invisible side of the world; his absolute power is felt during the night; the uncontested ruler of the Āḍiṭyas; he is everywhere, the universe and around it; he bound together the hours of the day and established the morning with magic art; creator and sustainer of the world; established and maintains natural and moral laws; justice giver; punishes the guilty. He made the Sun shine in the sky; wind is his breath; traced the path of the sun; dug channels for rivers to flow; made the moon walk in brightness and stars disappear in the daylight. In the MAHĀBHĀRATA, Varuṇa is the Lord of the waters, the ruler of the sea and subterranean waters, gives rain and hydropsy; owner of Soma; ruler of rivers and their genii; serpent gods, nāgas, antigods. He is depicted as two armed standing on a swan, tortoise or a fish. In his left hand is a noose made of a serpent. According to the VEDAS he has four faces and he eats and drinks. His eye shared with Miṭra is the sun; sometimes he has 1000 eyes; he winks; his breath is the wind, he has beautiful arms and hands and a shining foot; wears a golden mantle; has the colour of snow, lotus or the moon; is shown covered with ornaments; his parasol is the hood of a cobra called Ābhoga (enjoyment); his emblem is a fish. According to the MAHĀBHĀRAṬA, Varuṇa is the son of Karḍama (mud); his wife is Vāruṇi the goddess of wine. Their son is Puśkara (nourisher), Bala (strength), a daughter Surā (liquor). Another son of his is Aḍharma (wrong deed), married Nirṛti (misfortune). Her sons are Nairṛta (evil omens), Rākshasa (demons), Bhaya (fear), Mahābhaya (terror) Mṛtyu (death).

He carried away Uṭaṭhya's wife Bhadrā (see Uṭaṭhya); Varuṇa and Miṭra had lustful thoughts on seeing Urvashi, the celestial nymph and their seed fell. From that were born Agasṭya and Vasiśtha (see Agasṭya, Miṭra, Urvashi, Vasiśtha); (*ii*) husband of Ḍevi, the daughter of Shukra; father of Bala and Sura; present at the birth of Arjuna; presented Arjuna with the Gāṅdiva bow.

VĀRUṆI, VĀRUṆĀNI: is the goddess of wine; wife of Varuṇa; arose out of the milky ocean as it was churned by the gods and the Asuras for

VĀRUṆI-CĀMUṄḌĀ: a twin goddess; Vāruṇi has pendulous breasts, flabby belly and clad in red garments, carries the shula and the bāṇa; Cāmuṅḍā is a handsome woman with large and long nails and several hands; attracts all by her power.

VASIŚTHA: one of the Sapṭarśis; wife Aruṅḍhaṭi; a Prajāpati; grandfather of Parāshara. He and Agasṭya sprang from Miṭra and Varuṇa through Urvashi (see Miṭra, Varuṇa. Agasṭya, Urvashi). From their seed that fell on the ground was born Vasiśtha and from the seed that fell in a jar was born Agasṭya; cursed Vasus to be reborn (see Bhiśma); one of the seven Ṛśis present at the birth of Arjuna. A great rivalry existed between him and Vishwāmiṭra who coveted Naṅḍini, the cow of plenty that Vasiśtha possessed.

VASU: are eight deities; children of Aḍiṭi; attendants of Iṅḍra; personifications of natural phenomena, they are: Apa (water), Ḍhruva (Pole star), Soma (moon); Ḍharā (earth); Anila (wind); Anala (fire); Prabhāsa (dawn); Praṭyuśa (light); their chief is Iṅḍra, later Agni and Viśṇu are mentioned; one of the 9 gaṇas under Gaṅaḍevaṭā, mentioned along with the 11 Ruḍras and 12 Āḍiṭyas.

VASUḌEVA: father of Kṛśṇa and Kuṅṭi; married the seven daughters of Āhuka, the youngest being the mother of Kṛśṇa; Kṛśṇa is also called a Vāsuḍeva. He is shown as 4-armed, carrying the cakra, shaṅkha, gaḍā, paḍma. His colour is white and hts dress is yellow.

VĀSUKI: king of the serpents; used by the gods and the Asuras as a coil round the mountain Maṅḍār to churn the ocean.

VASUS: are eight personifications of natural phenomena, viz. water, pole star, moon, earth, wind, fire, dawn and light.

VASU-SENA: the original name of Karṇa.

VĀṬĀPI: Vāṭāpi and Ilvalā were two Rākshasa brothers; mother's name Ḍhamani. Their usual method of killing was that Vāṭāpi would assume the form of a ram which was offered as a sacrifice and later eaten by the Brāhmanas. Ilvalā would then call on his brother to come out and Vāṭāpi would tear his way out of the body of the Brāhmaṇas, thus killing them. They tried the same trick on Agasṭya but because of the austerities that the sage had practised, he managed to digest Vāṭāpi. When Ilvalā called on his brother to come out as was his custom, Agasṭya told him that he will never see his brother again as he was dead. Then Agasṭya burnt Ilvalā with the fire from his eyes (see Agasṭya, Ilvalā).

VĀṬSYĀYANA: the sage who wrote the KĀMA-SUṬRAS and NYĀYA-BHAŚA.

VĀYU: sprang from the breath of Puruśa; god of wind; king of the Gaṅḍharvās; one of the 8 Vasus born to Ḍharma and Saṅḍhyā; during vedic times associated with Iṅḍra; regent of the north-west quarter; presented as riding the golden chariot of Iṅḍra, drawn by a thousand horses. Father of Hanumān and Bhima; had licentious desires towards the hundred daughters of king Kushanābha but they did not comply with his request. In rage he made them crooked, thus giving the name Kānyakubja to their city, i.e. the city of the hunch-backed damsels; among those destined to beget the five Iṅḍras; reborn as Pāṅdavas; bore witness to the truth of Ḍamyaṅṭi's words; taught Arjuna the use of weapons; attested the innocence of Siṭā.

According to the BHĀGAVAṬA PURĀṆA, Nāraḍa incited Vāyu to break down the summit of Mount Meru. Garuda shielded it and Vāyu could not break it. Nāraḍa then advised Vāyu to attack the mountain when Garuda was away, which Vāyu did and breaking the summit of the mountain, he hurled it into the sea where it became the island of Laṅkā (Ceylon).

VEḌA: a Brāhmaṇa disciple of Ayoḍaḍhaumya; preceptor of Uṭṭāṅka (see Uṭṭāṅka).

VEḌAKĀ: an Apsarā.

VEḌA-VYĀSA: means an arranger of the VEDAS; a name given to many particularly to Kṛśṇa Ḍwaipāyana, son of Saṭyavaṭi and Parāshara (see Saṭyavaṭi, Parāshara).

VEḌAS: pious, religious, virtuous, brave; an epithet of gods, especially of Brahmā, Puruśa, Shiva, Viśṇu, Ḍharma, Surya.

VEḌAVAṬI: a [illegible] of great beauty; daughter of Ṛśi Kushaḍhwaja; granddaughter of Bṛhaspaṭi; lived in her father's forest hermitage. Rāvaṇa desired her for a wife but she told him that even though gods and Gaṅḍharvas had sought her hand in marriage, her father only desired Viśṇu as a son-in-law. Rāvaṇa was provoked by this resolution of her father and killed him but she stood firm on her father's resolution and continued with her austerities to win Viśṇu as a husband. Rāvaṇa touched her hair with his finger tips which enraged her. She cut off her hair and entered a fire to commit SATI after cursing him that a woman would be the cause of his death. Born again as Siṭā, wife of Rāma whom Rāvaṇa abducted leading to the war which ultimately ended in his death (see Rāvaṇa, Siṭā).

VEṆA: according to the MAHĀBHĀRATA, Viśṇu and BHĀGAVATA PURĀṆA, he was a descendant of Swāyambhuva; son of Aṅga; proclaimed that except him no one had the right to be the enjoyer of sacrifices. The sages annoyed at his presumption, killed him with blades of consecrated grass. After his death, trouble started in the land as Veṇa was childless and people had no king. To produce a son, the sages rubbed the thigh of the dead king and there came forth a man who was dark as charred wood, flat faced and short of stature. They called him Niśāḍa. The sages then rubbed the right hand of Veṇa and from that sprang Pṛṭhu, majestic and resplendent (see Pṛṭhu).

VEṬĀLA: are vampires who animate dead bodies and haunt cemetries; one of Shiva's attendants.

VIBHĀṄDAKA: son of Kashyapa; father of Ṛśyashringa (see Ṛśyashriṅga).

VIBHĀ: means shining, bright; a name applied to (*i*) Soma, Agni, Kṛśṇa; (*ii*) one of the 8 vasus; (*iii*) a son of Naraka; (*iv*) a Ḍānava; (*v*) a Ṛśi; (*vi*) a Gaṅḍharva who stole the Soma from Gāyaṭri as she was carrying it to the gods.

VIBHŪ: means mighty, powerful, everywhere, all-pervading; a name of: (*i*) Sun, Moon, Kuvera; (*ii*) a son of Veḍashirśa and Ṭuśiṭā; (*iii*) a class of gods under Manu Raivaṭa; (*iv*) a son of Viśṇu and Ḍakshiṇā; (*v*) a son of Bhaga and Siḍḍhi; (*vi*) of Buḍḍha; (*vii*) son of Bhṛgu; (*viii*) a son of Ḍharmakeṭu, brother of Shakuni.

VIBHIŚAṆA: the younger brother of Rāvaṇa. For propitiating Brahmā, received a boon that he will not commit an unworthy act even if he was placed under extreme hardship. Rāvaṇa once kicked him and Vibhiśaṇa went away to mount Kailāsh to practise penances. Shiva advised him to side with Rāmacaṅḍra in the latter's war against Rāvaṇa; succeeded to the throne of Laṅkā after Rāvaṇa was killed.

VICIṬRA-VIRYA: son of Shaṅṭanu and Saṭyavaṭi; husband of Aṁbikā and Aṁbālikā; died childless. His half brother Kṛśṇa Ḍwaipāyana raised seed for him (see Kṛśṇa Ḍwaipāyana). when Kṛśṇa Ḍwaipāyana visited Aṁbikā, she closed her eyes as he was leprous and her son Ḍhṛṭarāśtra was born blind; when he visited Aṁbālikā, she turned pale at his looks and her son Pāṅdu was born pale in colour. Aṁbikā was ordered by her mother-in-law Saṭyavaṭi to once again go to Kṛśṇa Ḍwaipāyana for another child. But she felt too repulsive and instead sent a Shuḍra slave girl and Viḍura was the result.

VIḌURA: son of Vyāsa by a slave girl (see Viciṭra-virya, Kṛśṇa Ḍwaipāyana). He was a wise man and gave good counsel to the Kauravas and the Pāṅdavas but sided with the latter in the war of Kurukshеṭra.

VIḌHUJIHVA: a Rākshasa, son of Kalka; ordered by Rāvaṇa to show by his powers the beheaded head of Rāma so that Siṭā may stop thinking of him and accept Rāvaṇa; married Shurpaṇakhā, the sister of Rāvaṇa.

VIḌYĀḌHARA: means one who possesses knowledge; are inferior deities attendant upon Iṅḍra; dwell between the earth and the sky; can change their shape at will and have frequent relations with people on earth.

VIḌYĀḌHARI: a female Viḍyāḍhara.

VIGHNESHWARA: Gaṇesha, the Lord of obstacles.

VIGHNASURA: the genii of obstruction; was created by Shiva at the request of Iṅḍra. Once Prince Abhinaṅḍana offered a great sacrifice and invited all the gods except Iṅḍra. Iṅḍra appealed to Shiva to destroy the sacrifice. Vighnasura after killing Abhinaṅḍana wandered on the earth, obstructing all rites, sometimes visible and sometimes invisible. Vasiśtha and other sages appealed to Brahmā for protection. Brahmā asked them to pray to Gaṇesha who alone was beyond Time and no other deity could conquer Gaṇesha. Gaṇesha defeated Vighnasura and the demon placed himself under the protection of Gaṇesha and served him obediently thus giving the name Vighnarāja to Gaṇesha.

VIGHNARĀJA: Gaṇesha, the Lord of obstructions. He is prayed to before undertaking any new work or travel (see Vighnaasura).

VIKRAṬA: the second Prajāpaṭi; came after Karḍama.

VINĀYAKA: Gaṇesha, the great leader.

VINAṬĀ: daughter of Ḍaksha; wife of Kashyapa; mother of Garuda (see Garuda). According to the BHĀGVAṬA PURĀṆA, she is the wife of Ṭārksha; according to the VĀYU PURĀṆA, the metres of the VEDA are her daughters; but PAḌMA PURĀNA gives her only one daughter called Sānḍāmini. Vinaṭā laid two eggs but even after 500 years they did not hatch. Getting impatient, she broke one egg from which came out Aruṇa, the charioteer of the sun (see Aruṇa). His lower extremities were still undeveloped and he cursed his mother to become a slave but added that if she would wait another 500 years, she would be delivered of this curse by her other son who was Garuda.

VIṄḌHYA: the mountains which divide India into north and south. A legend which personifies the Viṅḍhya's, says that he was jealous of the lofty height of the Himālayas and wanted to compete with him and called upon the sun to go round him as he did round Mt. Meru but the sun refused to do so. Viṅḍhya then started rising in height to obstruct the sun and rose above the Himālayas and Mt. Meru. Agasṭya, the spiritual guide of the Viṅḍhyas was evoked by the gods for help. Agasṭya passed over Viṅḍhya on his way to the south and Viṅḍhya bowed before him in reverence to allow him easy passage. Agasṭya asked the mountain to stay in that position till he returned north and Viṅḍhya submitted to his wish but Agasṭya never returned and Viṅḍhya has remained far inferior to the Himālayas (see Agasṭya).

VIṄḌHYAVĀSIḌURGĀ: one of the nine Ḍurgās,

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3-eyed, 4-armed, two hands hold the shankha and the cakra and two hands in the varaḍa and the abhaya pose; colour bright as the lightning; sits on a golden lotus. Her vehicle is the lion.

VIṄḌHYĀVALI: wife of the Asura Bali.

VIPRACIṬṬI: chief of the Dānavas; son of Kashyapa and Ḍanu; incarnate as Jarāsaṅḍha.

VIPULA:(*i*) means large, extensive, great, noble, important; (*ii*) a pupil of Ḍevasharman, who guarded the virtue of Ruci, his preceptor's wife when tempted by Iṅḍra during her husband's absence; (*iii*) a son of Vasuḍeva.

VIRABHAḌRA: son of Shiva, created from his mouth to stop Ḍaksha's sacrifice. He had 1000 heads, 1000 eyes, 1000 feet, wielded 1000 clubs; holds the shell, the discus, the mace, blazing bow and battle axe; is decorated with the crescent moon; clothed in the skin of the tiger; his mouth is armed with formidable tusks and drips blood (see Ḍaksha).

VIRĀḌHA: also called Ṭuṁburu; son of Kāla and Shataṛhaḍā, a man eating Rākshasa of at errible form; met Rāma, Siṭā and Lakshmaṇa in the Ḍaṅdaka; abused the brothers and seized Siṭā. Rāma and Lakshmaṇa fought him valiantly but could not kill him though they managed to cut off his arms. To get rid of him, they buried him alive and from his grave arose a beautiful Gaṅḍharva who had been condemned by Kuvera to assume the form of a Rākshasa; regained his original form at the touch of Rāma (see Ṭuṁburu).

VIRAJĀ: (*i*) a mistress of Kṛśṇa changed into a river; (*ii*) wife of Nahuśa, spiritual daughter of a clan of Piṭṛs.

VIRĀJ: Brahmā divided himself into two parts: the male and the female and in the female he created Virāj. From Brahmā i.e. Puruśa sprang Virāj and from Virāj sprang Puruśa. The male half of Brahmā i.e. Virāj typifies all male creatures; the female half i.e. Shaṭarupā, all female forms. (Dawson from Muir texts).

VIRAJWALĀ: the granddaughter of Virocana; wife of Kuṁbhakarṇa.

VIRAKA: the adopted son of Shiva and Pārvaṭi.

VIRĀṬA: a king in whose court the Pāṅdava brothers and Ḍraupaḍi lived in disguise and helped the king in various ways. The king in return sided with them in the battle of Kurukshetra; killed by Ḍroṇa.

VIRUPĀKSAHA: (*i*) Shiva, for possessing three eyes; (*ii*) Ruḍra; (*iii*) a Ḍānava, son of Kashyapa.

VIROCANA: a Ḍānava; son of Prahlāḍa; father of Bali; acted as the calf of the Asuras when the earth was milked.

VIRESHWARA: a chief of heroes; a name of Shiva and Vīrabhaḍra.

VIRAṆA: a Prajāpaṭi; father of Viraṇa or Askni.

VIRAṆI: also called Askni; daughter of Viraṇa; wife of Ḍaksha; mother of 1000 sons.

VIŚṆU, VISHṆU: one of the Āḍiṭyas, also named Hari; identified with the Supreme Lord Nārāyaṇa; the second god of the Hindu Triad Brahmā, Viśṇu, Shiva; manifestation of the Solar energy. In three steps he strides through the seven regions of the universe which three steps are the rising, culmination and setting of the sun. During VEDIC times associated with Iṅḍra, later regarded as the Preserver; embodiment of mercy, benevolence and goodness. He is the self-existent, the all-pervading spirit. From him emanate the three stages of life. Brahmā, the Creator, who springs from a lotus which grows from Viśṇu's navel when Viśṇu sleeps afloat upon the primeaval waters; Viśṇu himself as the Preserver; Shiva or Ruḍra, the destroyer who springs from his forehead.

The power of preservation of Viśṇu are manifested in a variety of forms called the Avaṭārs when a part of the divine essence is embodied in either a human or a mythological form to save mankind from some catastrophe. The most popular manifestations are ten in number. For killing the mother of Bhṛgu, he was cursed by the latter to be born seven times on earth (see Avaṭār).

Viśṇu has one thousand names; river Gaṅgā springs from his feet; his abode is in Vaikuṅtha; his vehicle is Garuda, half bird, half man and his consort is Lakshmi or Śri, the goddess of fortune, prosperity and good luck; depicted as a dark hued, handsome man with four arms. One hand holds a shaṅkh (shell), another Suḍarshana (the discus), the third a club called Kaumoḍaki and the fourth a lotus stalk. His bow is called Sāraṅgā and his sword Naṅḍaka; has a curl of hair on his chest called Srivaṭsa and the jewel Kausṭubha; jewel Syamaṅṭaka on his wrist; depicted either sitting on a lotus with Lakshmi beside him or reclining on the serpent Sheśa and floating on the cosmic waters during the periods of temporary annihilations of the universe.

VISHĀL: son of Ikshwāku; Apsarā Alaṁbuśā.

VISHRĀVAS: son of Prajāpaṭi Pulaśṭya; had by Idāvidā, the daughter of Bhāraḍhwāja, a son called Kuvera, the god of wealth. By Nikaśā or Kaikeshi, the daughter of Sumāli, three sons: Rāvaṇa, Kuṁbhakarṇa, Vibhiśaṇa and a daughter Shurpaṇakhā. According to another account, Puśpoṭkatā was the mother of Rāvaṇa and Kuṁbhakarṇa; Mālini was the mother of Vibhiśaṇa and Rākā was the mother of Khara and Shurpaṇakhā. These three Rākshasis were given by Kuvera to Pulasṭya as handmaids to appease him as he was annoyed with Kuvera for being a devotee of Brahmā. Vishrāvas was a reproduction of Pulasṭya himself.

VISHWA: (*i*) a muni, father of Rāvaṇa; the mind-born son of Pulasṭya. The daughter of Rājarśi Ṭriṇaviṅḍu appeared before Pulasṭya while he was engaged in a yajña and he begat Vishwa on her; (see Ṭriṇabiṅḍu, Pulasṭya); (*ii*) all gods forming one of the nine gaṇas of the gaṇa-ḍevaṭa; sons of Vishwa, daughter of Ḍaksha. Their number varies from 10-13. They are Vasu, Saṭya, Kraṭu, Ḍaksha, Kāla, Kāma, Ḍhṛṭi, Kuru, Pururavas, Māḍrava, Rocaka, Ḍhwani, Ḍhuri.

VISHWAKARMĀ, VISHWAKARMAN: son of Brahmā or Ṭwashṭri; husband of Ghṛṭāci; an epithet given to any powerful god; personification of the creative powers; the architect of the universe, gods and of celestial weapons; built Laṅkā; generated the energy to produce the monkey Nala who built Rāma's bridge connecting Bhāraṭa with Laṅkā. PURĀṆAS make him the son of Prabhāsa and his daughter Sañjñā married Surya, the Sun (see Sañjñā). (*ii*) the celestial architect, son of Prabhāsa, the eighth Vasu by his wife Yogasiḍḍhā.

VISHWĀMIṬRA: also called Kauśika; born a Kshaṭriya, raised himself to the Brāhmaṇa caste by intense penances and austerities (see Jamaḍagni). There was a constant struggle between Vishwāmiṭra and Vasiśtha; their enmity was carried to deeds of violence which destroyed their sons. Vishwāmiṭra desired the wish fulfilling cow Kāmadhenu of Vasiśtha and offered a high price for its purchase but the offer was turned down by Vasiśtha resulting in a fierce fight between the two sages. Vishwāmiṭra was defeated and had to accept the supremacy of a Brāhmaṇa. He decided to elevate himself to the Brāhminical order and accomplished this by austerities. King Ṭrishaṅku had been exiled from his kingdom by his father for the seduction of the wife of a citizen During the period of exile, there was a severe famine and Ṭrishaṅku looked after the wife and children of Vishwāmiṭra while he was away. Since Ṭrishaṅku desired to reach heaven in his mortal body, Vishwāmiṭra repayed him for looking after his family by fulfilling his desire and raised him to heaven in his mortal body inspite of strong opposition from the sages and gods (see Kauśika, Ṭrishaṅku).

Alarmed at Vishwāmiṭra's austerities, Iṅdra sent Apsarā Menakā to allure him from his penances and he succumbed to her charms and thus was born Shakuṅtalā (see Menakā); had an amour with Raṁbhā; prevailed upon Ḍasharaṭha to send Rāma and Lakshmaṇa to his forest hermitage to protect his sacrifices from being defiled by Rākshasas; instructed the two boys in the use of arms; acted as their GURU and took them to Siṭā's swayamvara where Rāma won Siṭā as his bride after breaking Parashurāma's bow, the condition laid down by Janaka for winning his daughter's hand in marriage (see Parashurāma, Rāmacaṅdra, Siṭā).

VISHWAVACI: an Apsarā asked by Bharaḍwāja to welcome Bharaṭa.

VISHWAḌEVAS: all the deities of inferior order, generally 10 in number but the number varies (see Vishwa).

VISHWĀRUPA: Viśṇu.

VISHWĀVASU: chief of the Gaṅḍharvās.

VISHWESWARA: Shiva.

VITHALA, VITHOBĀ: a god worshipped at

Paṅdharpur in Deccan; an incarnation of Viśṇu or Kṛśṇa himself visited the city and imparted a large portion of his essence into a Brāhmaṇa named Puṅdarika or Puṅdalika; his image represents him standing on a brick with his arms akimbo.

VIVASWAṬ: son of Ḍakshāyani and Kashyapa; Āḍitya, identified with Surya; embodiment of morality, the law of righteousness, the conduct handed down by the ancestors; father of Yama, king of the Ancestors and Vaivāswaṭa, Manu and the twin sons of agriculture, the Ashwins or the horse headed physicians of the gods; married Ṭwashṭri's daughter Saraṇyu (see Saraṇyu).

VOPAḌEVA: son of Keshava, pupil of Ḍhaneshwara, author of BHĀGAVATA PURĀṆA and other works.

VṚISHAPARVAN: a Ḍānava king, father of Sharmiśthā; had Shukra as his priest.

VṚKA: (*i*) an Asura; (*ii*) son of Kṛśṇa; (*iii*) son of Pṛiṭhu; (*iv*) son of Sura; (*v*) son of Sliśti and grandson of Ḍhruva; (*vi*) a name of Bhima; (*vii*) a class of demons attendant on Shiva.

VRIṄḌĀ: (*i*) a name of Rāḍhā, Kṛśṇa's mistress; (*ii*) daughter of king Keḍāra, wife of Jālaṅḍhar, on becoming SAṬI on her husband's funeral pyre became the Ṭulasi plant (*Ocimum sanctum*). (see Ṭulasi)

VṚKOḌARA: means wolf's belly; an epithet of Bhima because of his great appetite.

VṚIṬRA (VṚṬRA): VEDIC personification of an imagery malignant influence, a demon of darkness and drought, supposed to take possession of the clouds and keep back the waters; enemy of Iṅḍra; a Ḍānava, son of Ṭwashṭri or of Ḍanu; identified with Ahi, the serpent of the sky; associated with evil spirits such as Shuśṇa, Namuci, Pipru, Sāṁbara, Uraṇa, whose malignant influences are generally exercised in producing darkness or drought; killed by Iṅḍra.

VṚŚAḌHWAJA: is Shiva for having the Bull Nanḍi as his emblem.

VYĀNA: one of the five vital airs that circulate through the body; personified as the son of Uḍāna and father of Apāna.

VYAVASĀYA: strenuous effort, determination, resolve, purpose, resolution personified as: (*i*) Viśṇu; (*ii*) Shiva; (*iii*) son of Ḍharma by Vapus, the daughter of Ḍaksha.

VYĀSA: means an arranger, a title given to many authors and compilers, especially to Veḍa-Vyāsā, the man who arranged the VEDAS, mainly applied to Kṛśṇa Dwaipāyana (see Bhiśma, Saṭyavaṭi, Viciṭravirya).

Y

YAḌU: son of Yayāṭi and Ḍevayāni. Yayāṭi was cursed by Surya to become prematurely old but he relaxed the curse if any son of Yayāṭi would take his old age and Yaḍu refused to do so (see Ḍevayāni). For this his father cursed him and disinherited him; later gave him the southern districts of his kingdom; founder of the Yāḍava race in which Kṛśṇa was born.

YĀḌAVI: wife of Bāhu; mother of Sāgara (see Bāhu, Aurva, Sāgara).

YĀJA: a Brāhmaṇa who performed sacrifices for king Ḍraupaḍa to beget children and thus Dhṛśtaḍyumna and Ḍraupaḍi were born out of the sacrificial fire.

YAJÑA: a sacrifice; personified as the son o Ruci and Akuṭi. He had a deer's head; killed by Virabhaḍra at Ḍaksha's sacrifice and became the constellation called Mṛgashirś. Means ritual sacrifice, identified with Viśṇu. Ruci (Desire) married Akuṭi (Will), the daughter of Swayambhuva Manu. To them were born twins: Yajña (Ritual sacrifice) and Ḍakshiṇā (Sacrificial fee). These two were married and gave birth to the

12 Yamas. His image has two heads, seven hands, four horns, three legs. His hands carry the shaṅkha, cakra, ajya-pāṭra, shruk, shruva and juhu. His three legs are adorned with ornaments.

YAJÑAVĀRĀHA: a boar form, a symbol of cosmic sacrifice; different parts of his body stand for different parts of the sacrifice; colour black. Not the same as Varāha incarnation.

YAKSHAS, YAKSAS: are harmless supernatural beings of a benevolent and inoffensive nature; attendant on Kuvera, the god of wealth; originally anti-gods; guardsmen of the earth, treasures, off-springs of Pulastya, Pulaha, Kashyapa, feet of Brahma, Khasa and of Kroḍha.

YAKSHI, YAKSHIṆA: (*i*) offsprings of Pulasṭya, Pulaha; (*ii*) Wife of Kuvera; (*iii*) a female Yaksha; (*iv*) imps attendant on Ḍurgā, fairies having physical relations with mortals.

YAMA: also called Ḍharma; son of Vivaswaṭ and Sañjñā; twin brother of Yami, the goddess of the river Yamunā; god of the dead and of justice; guardian of the southern quarter of the universe; mythological father of Yuḍhiśthira; depicted as of green colour wearing red clothes; rides upon a buffalo; carries a ponderous mace and noose to get his victims. His one foot is shrivelled because it was cursed to be affected by sores and worms by his step mother Chāyā when he kicked her. Married ten daughters of Ḍaksha; his body is ugly and misshapen; has dark green complexion with shining red eyes; dresses in blood red garments. His hair are tied on the top of his head and he wears a glittering crown; carries a noose and a staff, also an axe, a sword and a dagger; identified with Time, he is shown as an old man with a sword and a shield; resides in the south.

YAMI, YAMUNĀ: River Yamunā personified as the daughter of the sun Vivaswaṭ and Sañjñā; twin sister of Yama. Balarāma when drunk called upon her to come so that he could bathe in it; she did not listen to him and in his drunkenness, he plunged his ploughshare into the river and dragged her after him. Yamunā then assumed a human figure, prayed at the temple of Balabhaḍra and asked for forgiveness.

YĀMINI: a daughter of Prahlāḍa.

YASHOḌĀ: wife of the cow-herd Nanḍa; foster mother of Kṛśṇa.

YAṬUS, YAṬUḌHANAS: demons and evil spirits of various forms; associated with the Rākshasas; are magicians and sorcerers, born of Kashyapa and Surasa (good taste).

YAVAKRU, YAVAKṚIṬA: son of Bharaḍwāja; practised severe austerities to gain the knowledge of the VEDAS without having to study them; was granted this boon by Inḍra; became arrogant and disrespectful to the sages; seduced the wife of the sage Parāvasu. The enraged husband performed a sacrifice and brought forth a Rākshasa who killed Yavakriṭa. Bharaḍwāja, in grief over his son's death, burnt himself on the funeral pyre of his son after cursing Parāvasu to be the cause of the death of his father Raibhya. Raibhya was killed by Parāvasu who mistook him for an antelope (see Raibhya).

YAYĀṬI: a son of Nahuśa; father of Nabhag; fifth king of the Lunar race; married Ḍevayāni; father of Yaḍu; fell in love with Sharmiśthā, the handmaid of Ḍevayāni and secretly married her; their son was Puru. (see Ḍevayāni, Yaḍu, Sharmiśthā). Yayāṭi's son by Ḍevayāni was Anu who refused to accept his father's old age (see Anu).

YOGI: a man who has attained the state of a Yog and has silenced his mind which is the root of knowledge. Shiva is represented as the perfect ascetic i.e. Mahāyogi.

YOGINI: means a sorcerer; eight female at tendants of Ḍurgā; their number was raised to 13 and then to 64.

YOGAMĀYĀ: see Kāli.

YOGANIḌRĀ: Ḍevi sculptured as lying down with eyes closed, two armed, beautiful face, with a drinking vessel besides her.

YOGESHWARI: Ḍevi, 10-hands, 3-eyes; she carries the shakti, khadga, khetaka and damaru in the three right hands and a ghanṭā, khatvānga ṭrishula, and a khetaka in the left four hands. Nothing is mentioned about the remaining hands.

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YUḌHIŚTHIRA: the eldest son of Pāṇḍu and Kuṅṭi; mythologically the son of Ḍharam, the god of justice. A calm, just man and a renowned ruler but not a good warrior; took military training under Ḍroṇa, the family preceptor; lost the game of dice to his cousin Ḍuryoḍhana; went into exile with his wife and brothers and faced untold sufferings and humiliations; won the battle of Kurukshetra and reigned as the ruler for many years; made Arjuna's grandson Parikshiṭ as his successor and went to the Himālayas along with his wife and brothers; entered Iṅḍra's heaven in his mortal body.

YUḌHĀJIṬ: Prince of Kaikeya; brother of Kaikeyi, the wife of Ḍasharaṭha; maternal uncle of Bharaṭa.

YUVANĀSHWA: a king of the Solar race; father of Māṅdhāṭri; conceived and borne by the father.

YUYUṬSU: a son of Dhṛṭarāśtra and a handmaid; on the eve of the battle, left the Kauravas and joined the Pāṅdavas; Yudhiśthira established him in the kingdom of Iṅḍraprastha on retiring.

GLOSSARY

AṄKUSA	the elephant goad, a weapon consisting of a sharp metal hook attached to a wooden handle.
AKSHAMĀLĀ	a rosary of beads. The beads are either of Rudraksha or Kamalāksha.
AKSHASUṬRA	a rosary
BĀṆA	arrow
CAKṚA, CHAKRA	discus
CAṄḌRA	moon
CAṄḌRĀSANA	moon as a seat.
CAURIE	flywhisk.
ḌHANUSH	bow.
ḌAṄḌA	stick.
ḌAMARU	drum.
ḌARPAṆA	mirror.
GAḌĀ	club.
HALA	plough.
KHADGA	sword.
KALASHA	vessel
KHATWAṄJA	a club made of the bone of the forearm or leg to the end of which a human skull is attached.
KAMAṄDALU	a vessel to hold water.
KAPĀLA	human skull, later identified with the cut half of an earthern pot, basin or a bowl.
KHETAKA	a shield; the club of Balarāma.
KṚŚṆĀJĪNA	skin of the black antelope.
KUTHĀRA	an axe.
KUṄTA	a small spear
KUKKUTA	a cock.
MAṀSA	flesh.
MUKUTA	crown.
MUSALA	pestle.
NIḌHI	treasure.
NILOṬPALA	blue lily or lotus
PUSṬAKA	book.
PINĀKA	Shiva's bow.
PAḌMĀSANA	lotus seat.
PĀṬRA	a vessel.
PASHA	noose made of rope.
PAḌMA	lotus.
PARASHU	an axe.
SHAṄKHA	conch shell.
SHŪLA	trident
SHAKṬI	spear.
SHRUK	a spoon with a hemispherical bowl attached.
SHRUVA	a shallow spoon; sruk or sruva are both meant to pour clarified butter into the fire during sacrifice.
SHĀṀBŪKṬA	a conch shell.
SHAṄṬI	peace.
TAṄKA	a small chisel.
ṬRISHŪLA	trident.
JUHŪ	a curved wooden ladle for pouring sacrificial butter into fire.
VAJRA	thunderbolt.
JAPAMĀLĀ	rosary.

HAND-GESTURES

ABHAYA-HASṬA	sign of protection.
AÑJALI-HASṬA	worshipfulness or prayerfulness shown with hands joined together.
KETAKA-HASṬA or SIṀHA-HASṬA	tips of the fingers loosely applied to the thumb to form a ring for purposes of inserting a fresh flower.
ṬARJANI-HASṬA	a threatening pose with the fore-finger.
VARAḌA-HASṬA	sign of conferring a boon.

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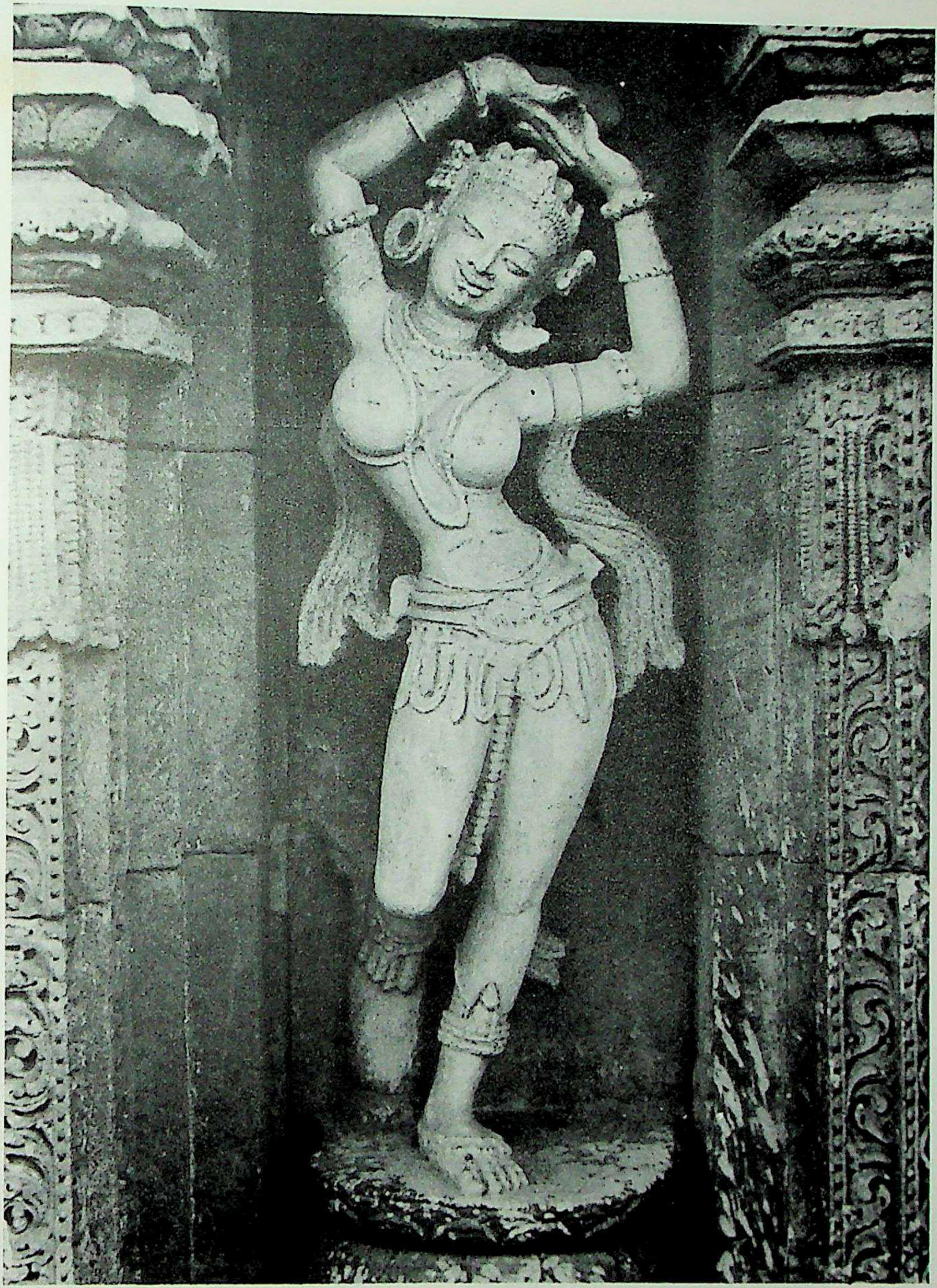
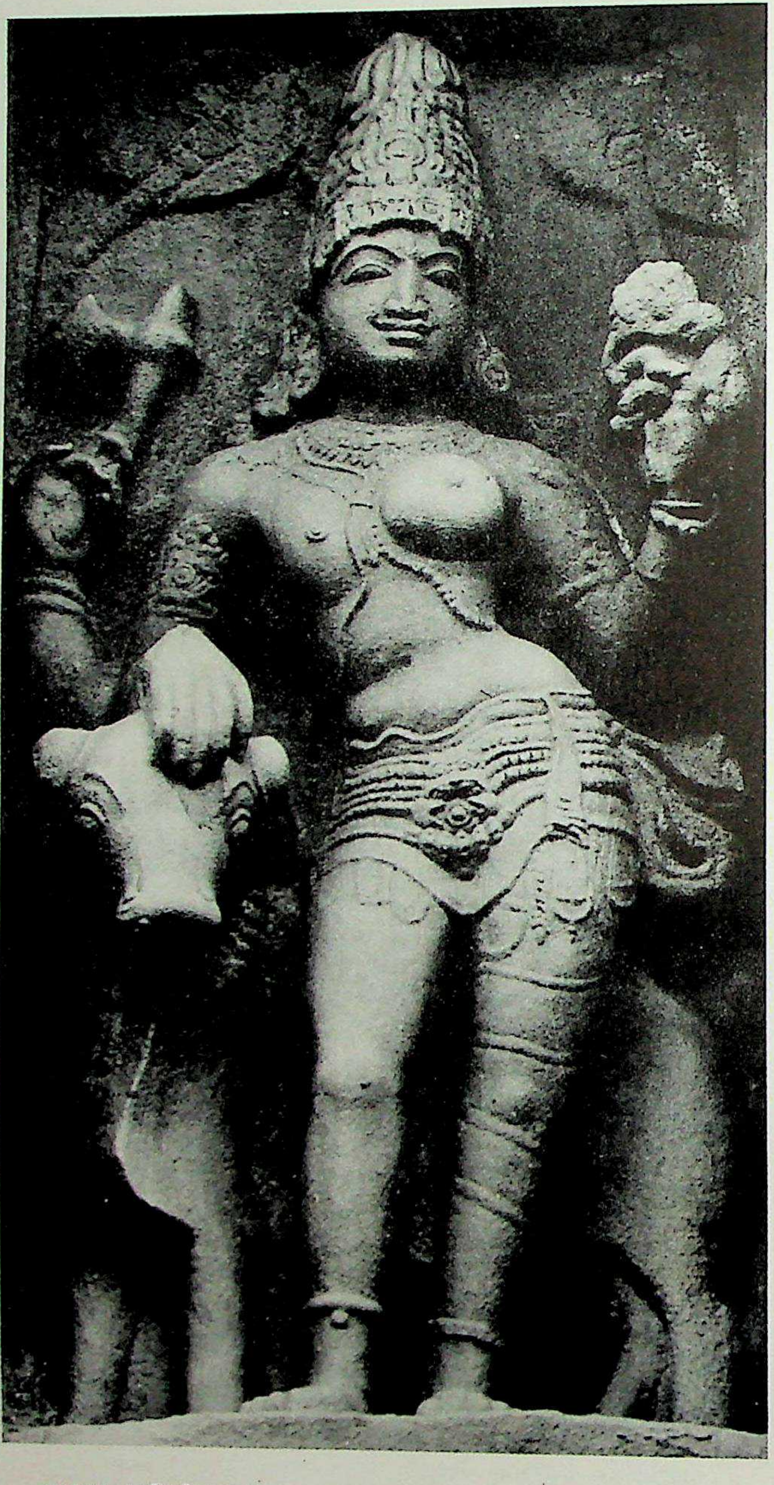
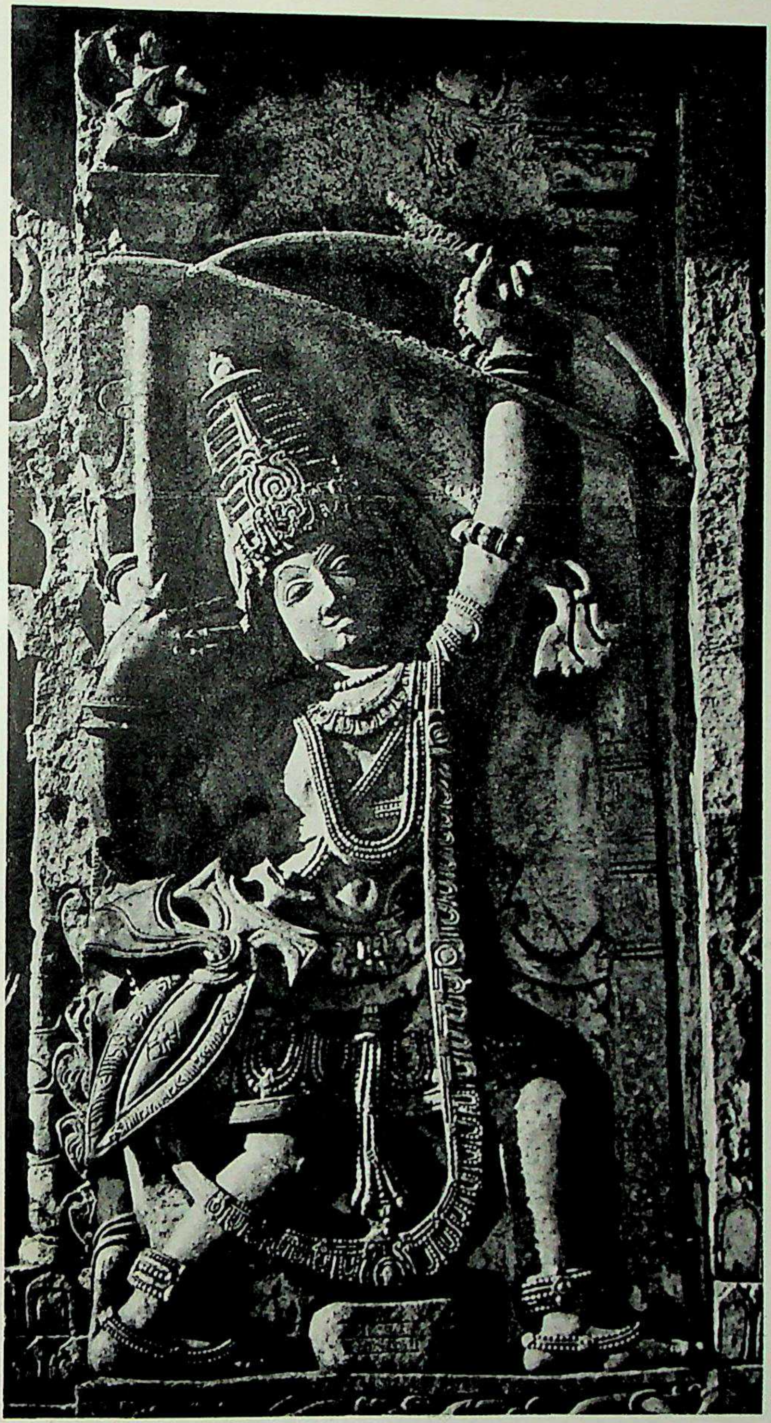


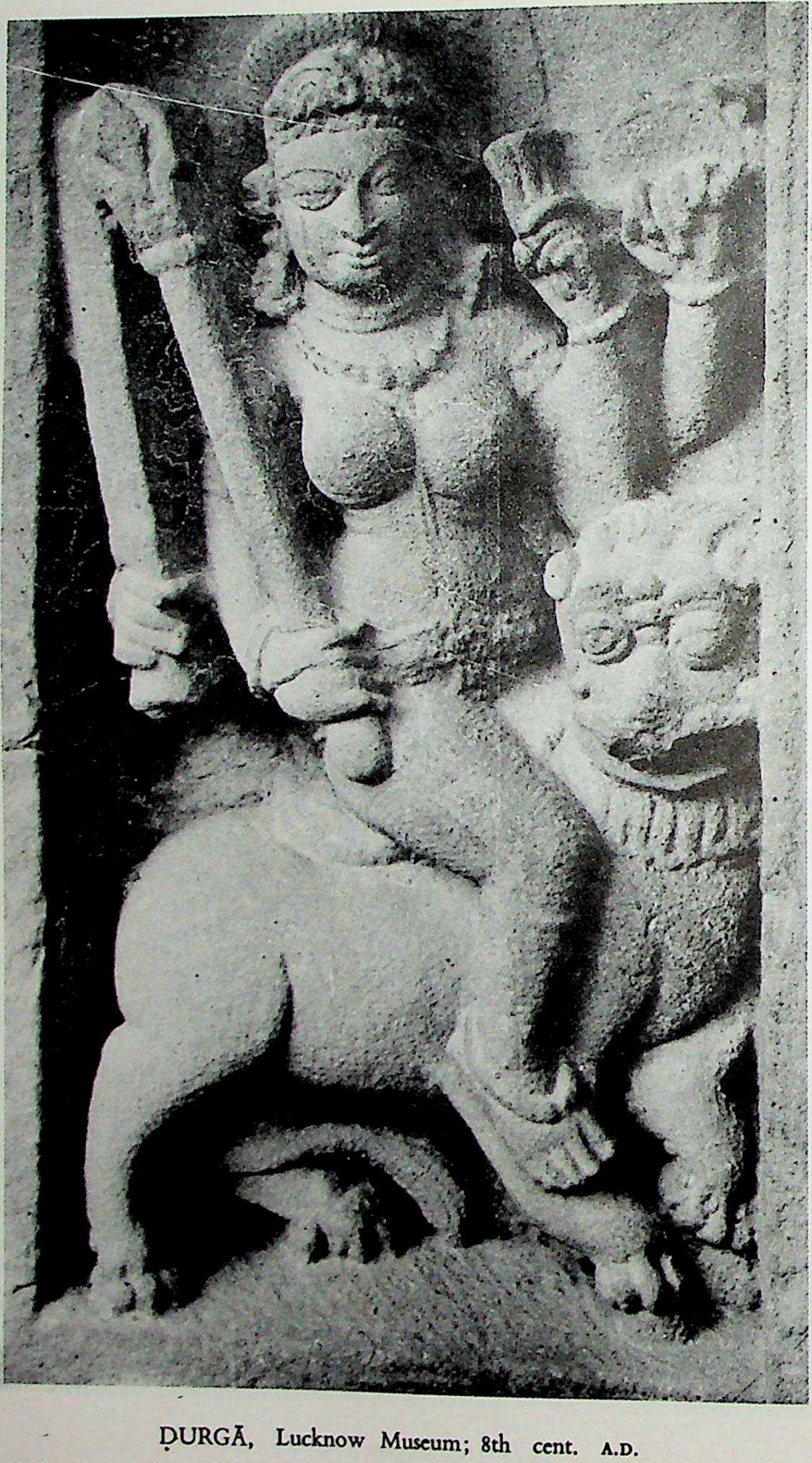
APSARĀ, Lingaraj Temple, Bhubaneshwar; 11th cent. A.D.



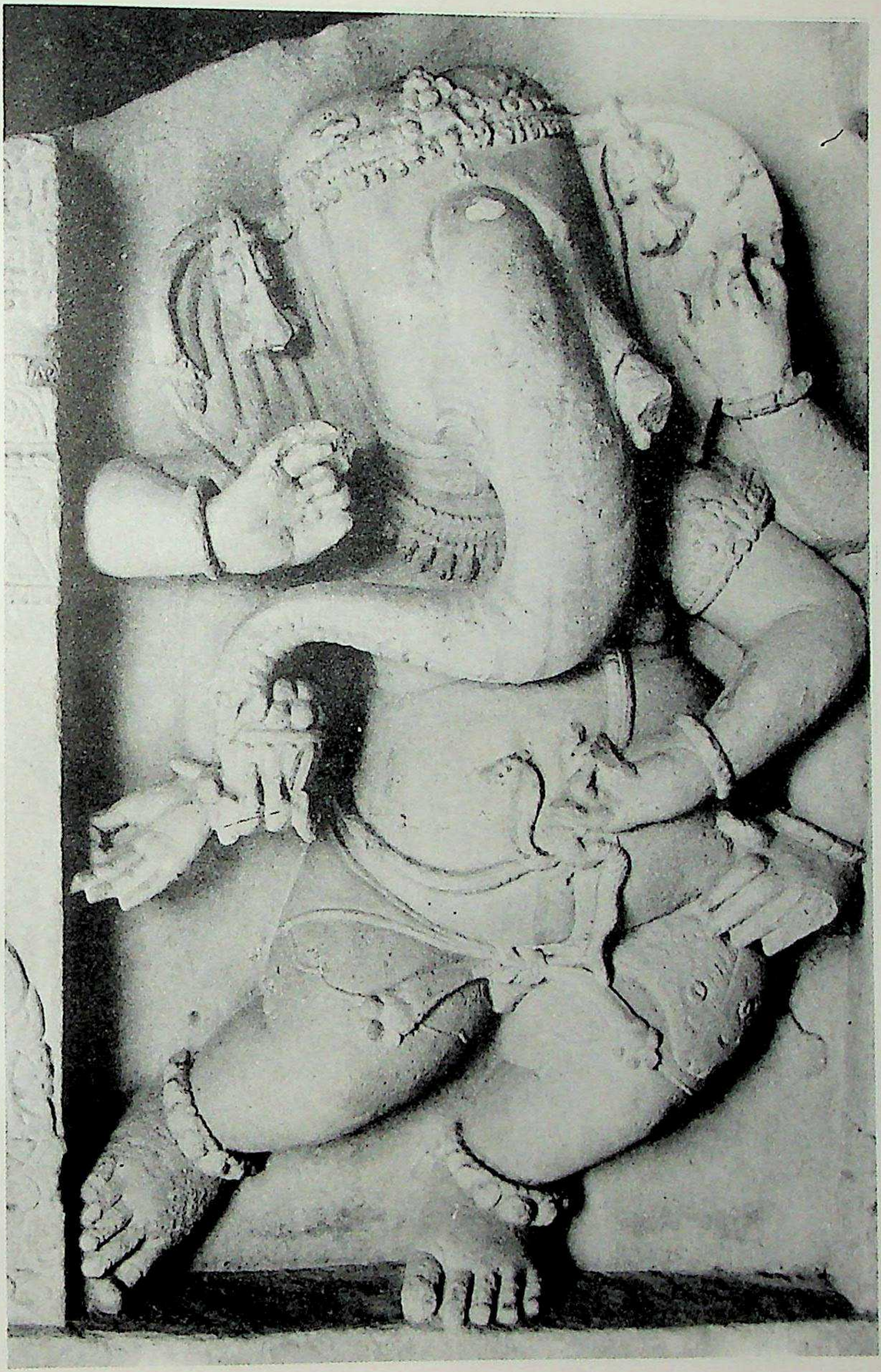
ARḌHANĀRĪSHWARA, Gangaikondacholapuram; 11th cent. A.D.



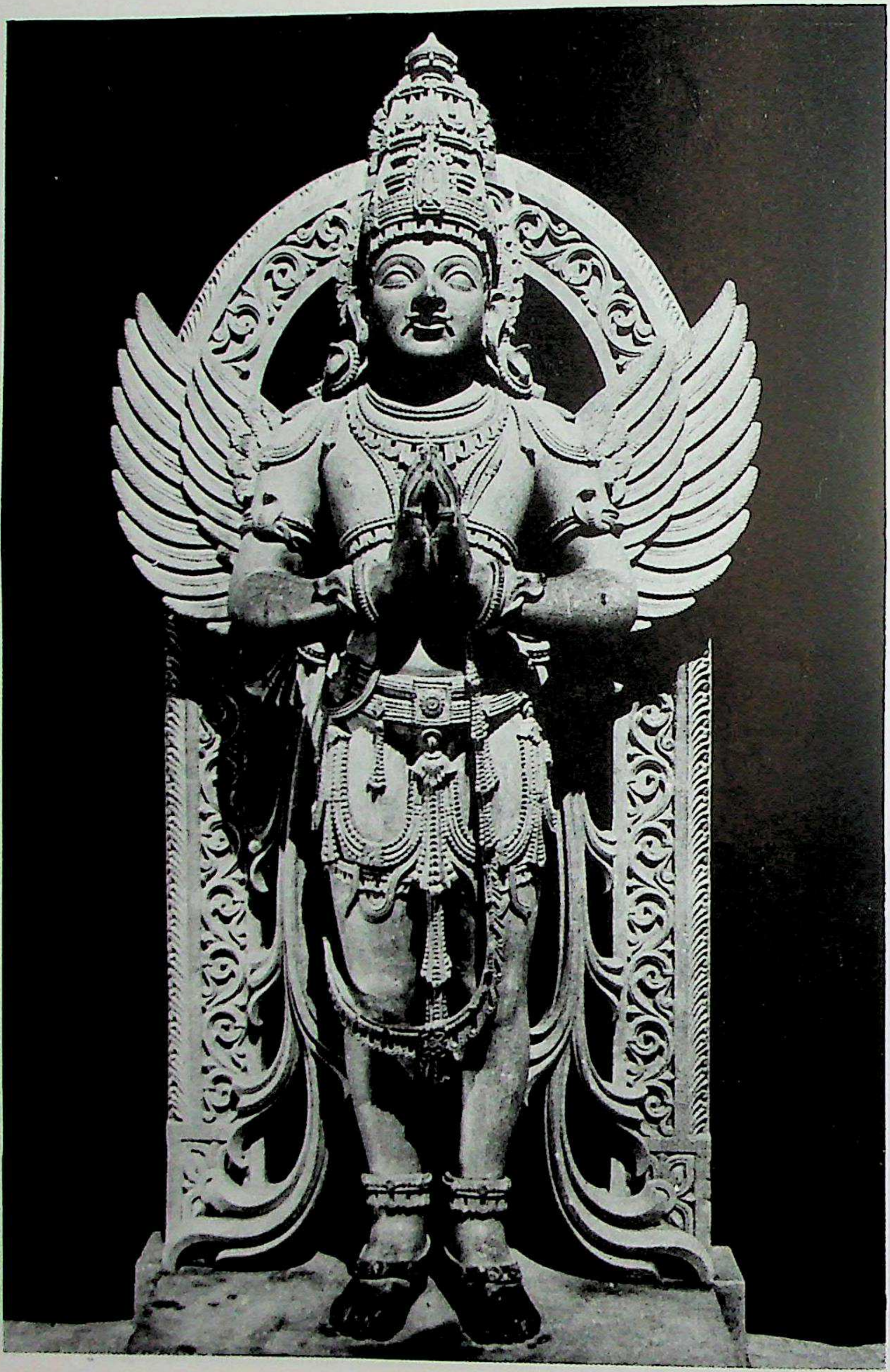
ARJUNA, Hoysaleshwar Temple, Halebid; 12th cent. A.D.



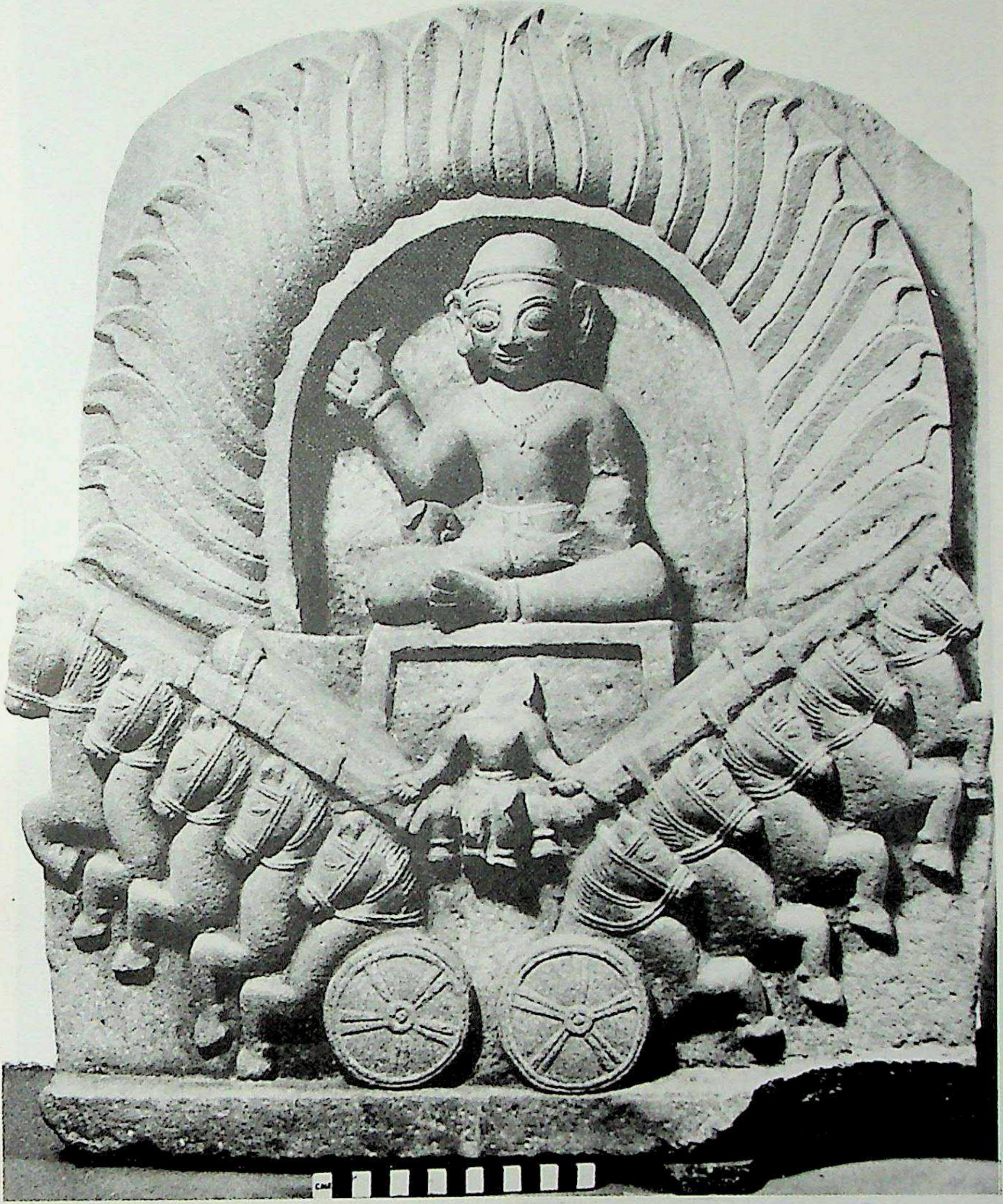
ḌURGĀ, Lucknow Museum; 8th cent. A.D.



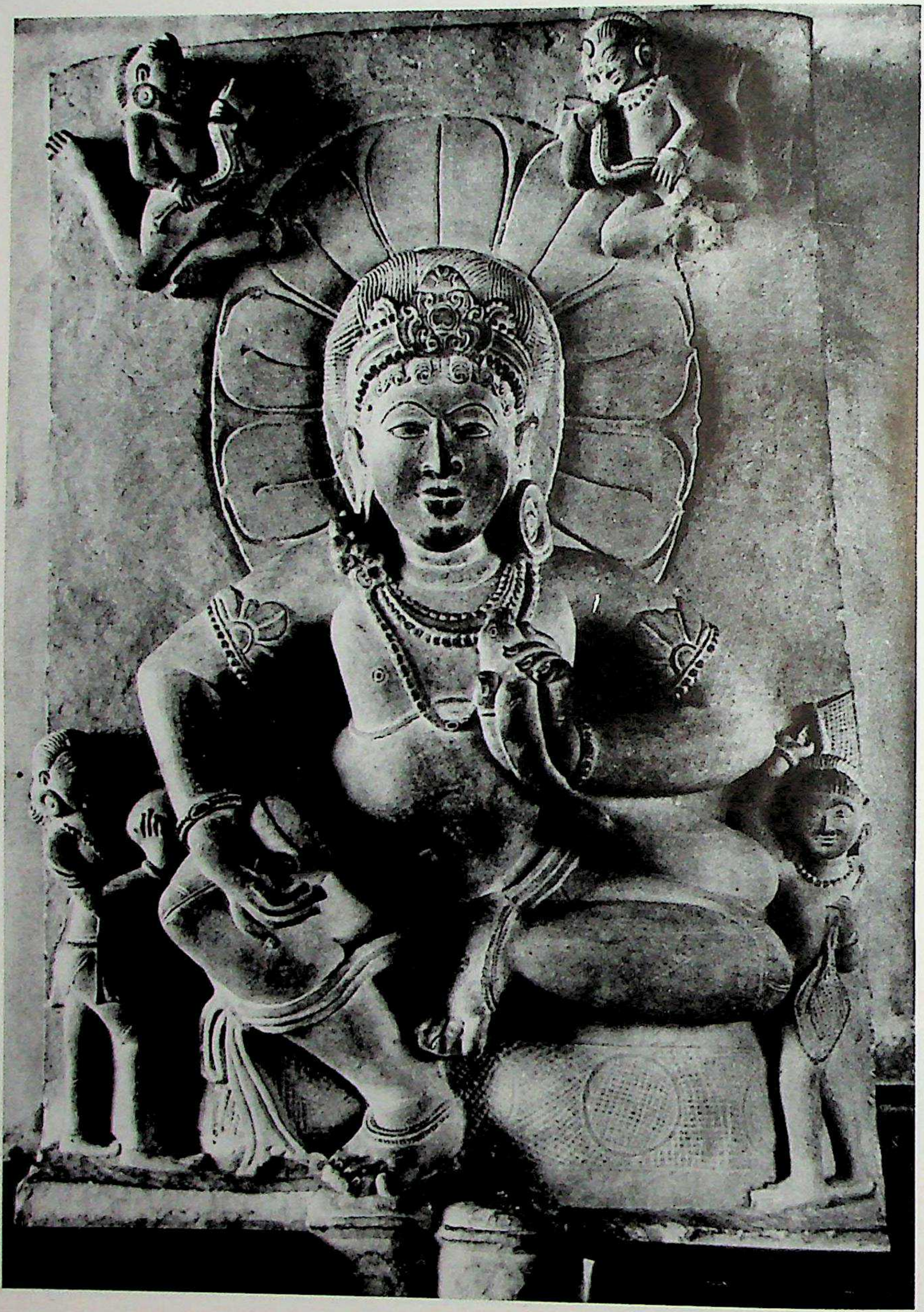
GAṆESHA, Lucknow Museum; 9th cent. A.D.



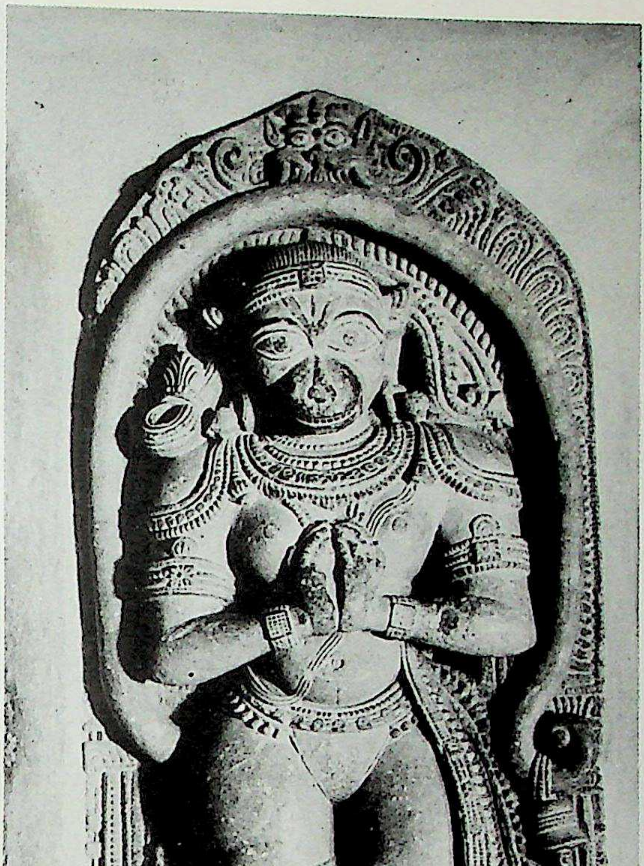
GARUDA, Belur; 12th cent. A.D.



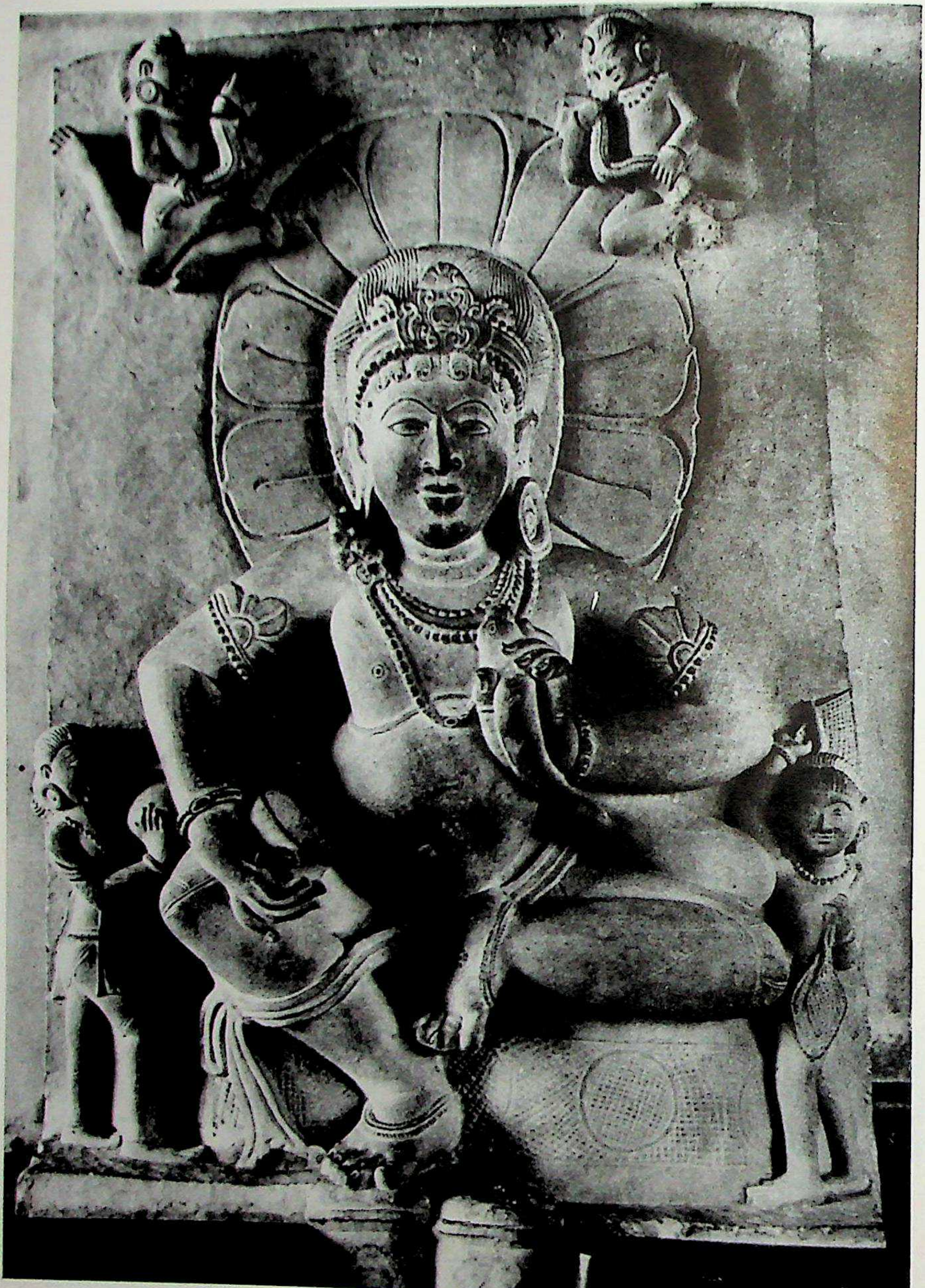
CHAṄḌRA, Nagpur Museum; C.-15th cent. A.D.



KUBERA, from Prabhasa, Lucknow Museum; C. 8th cent. A.D.



HANUMĀN, Belur; 12th cent. A.D.



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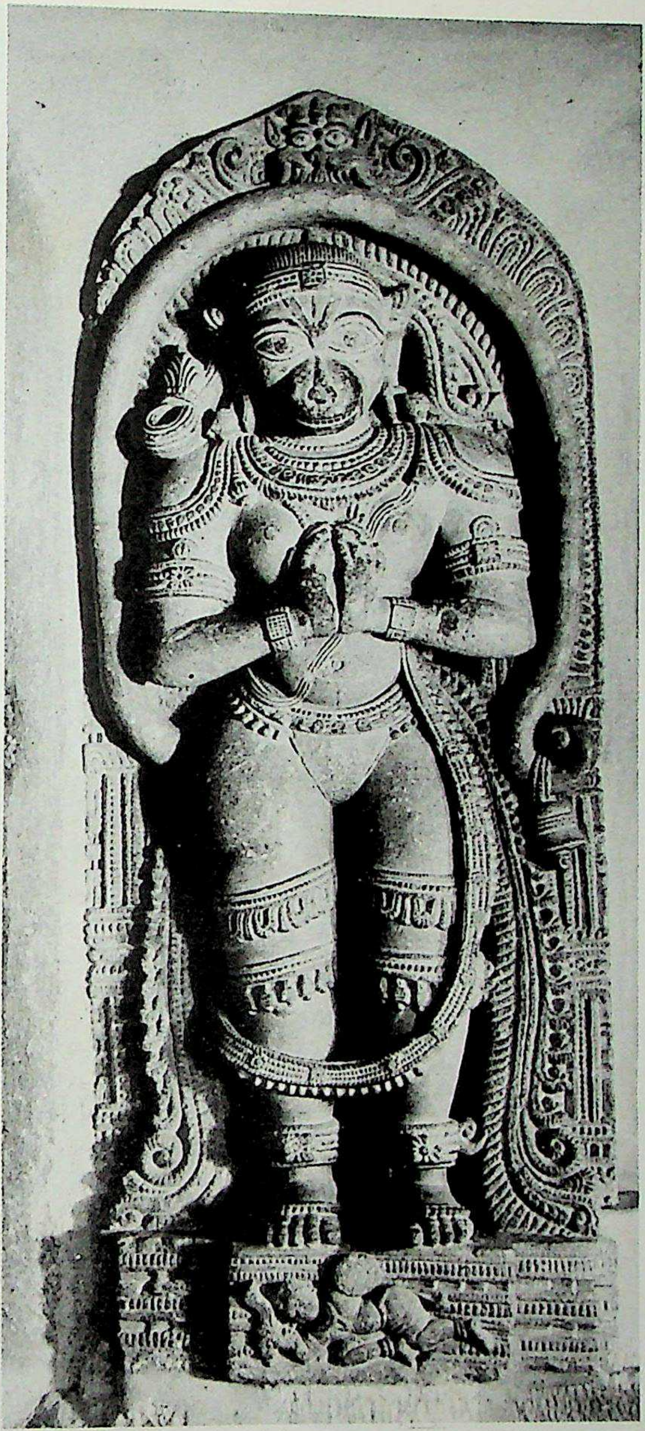

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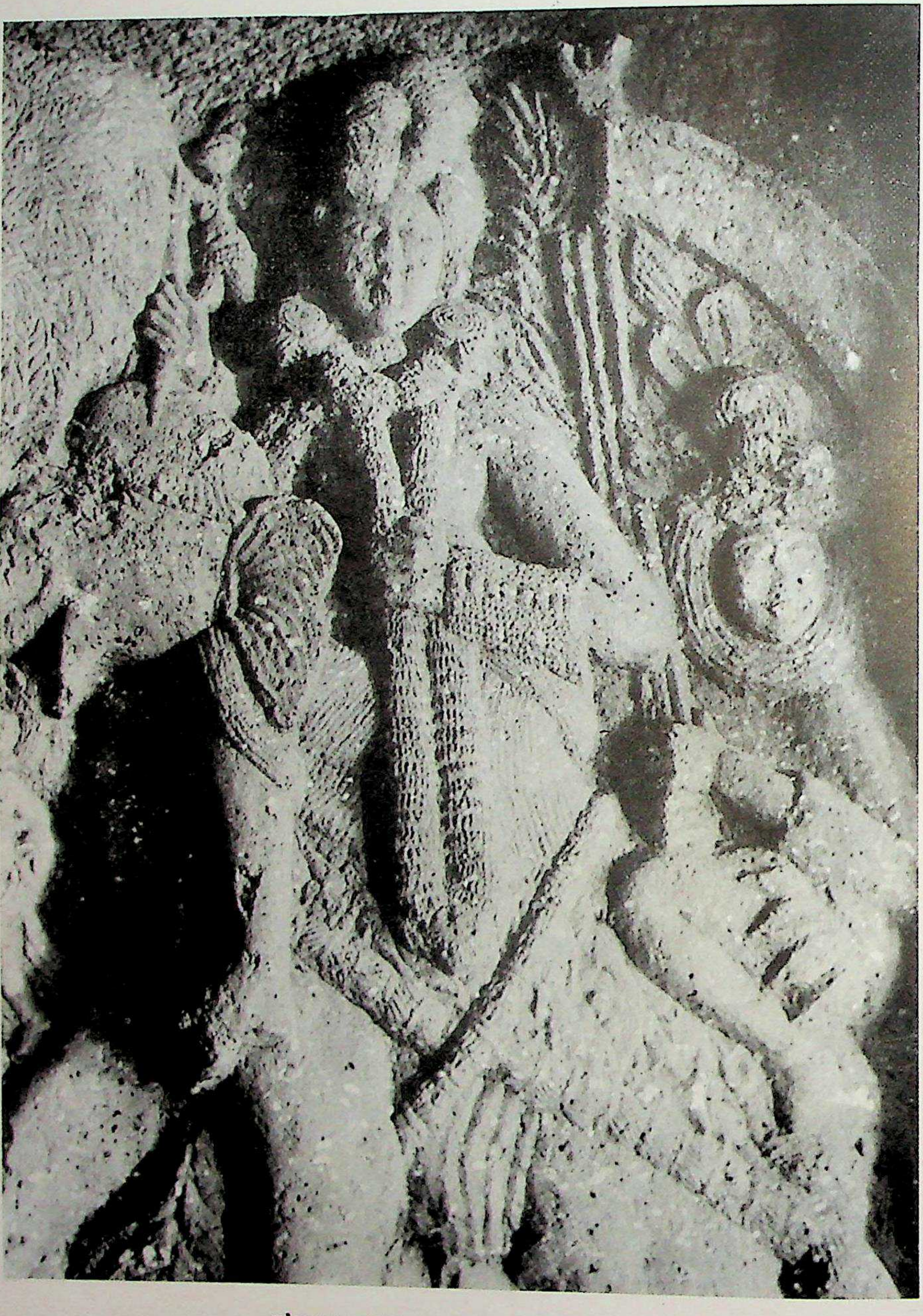
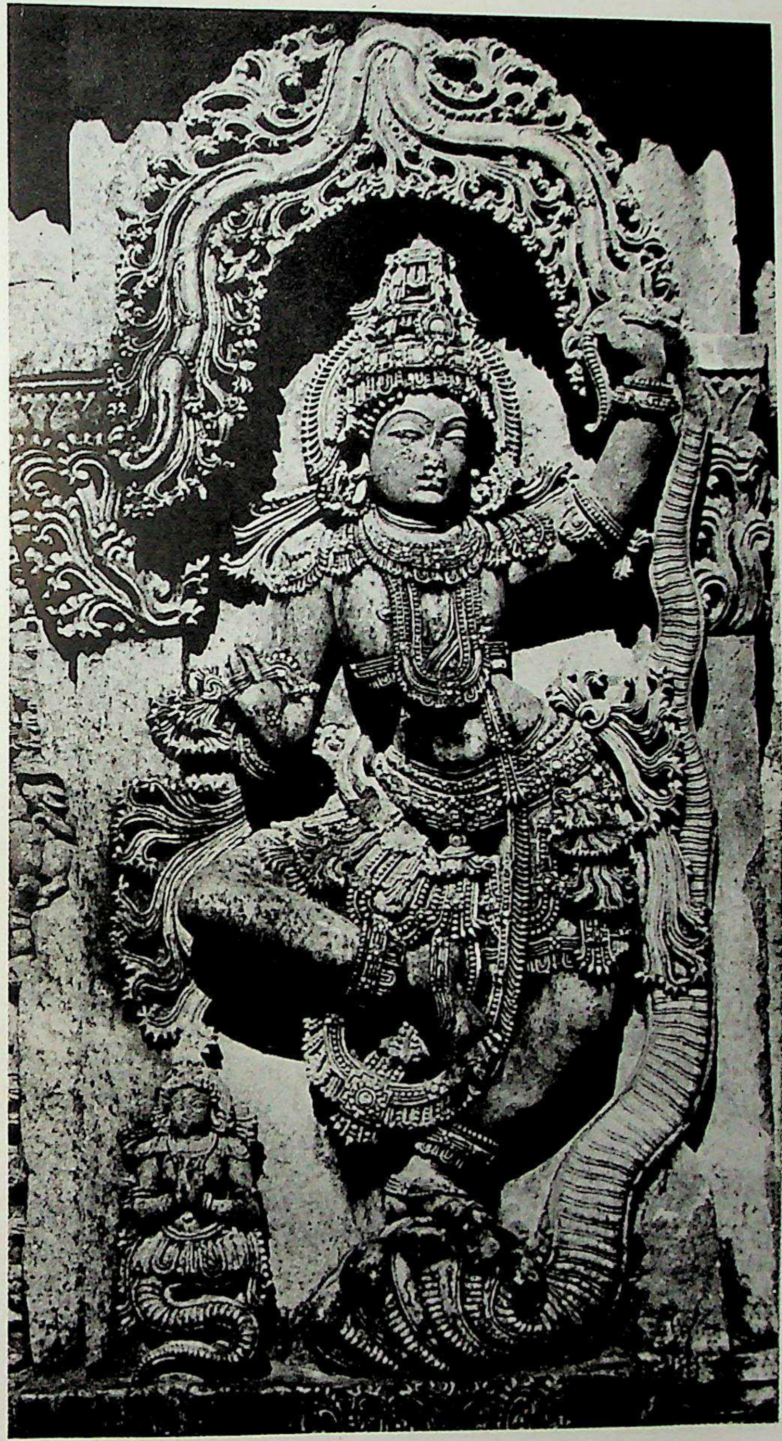
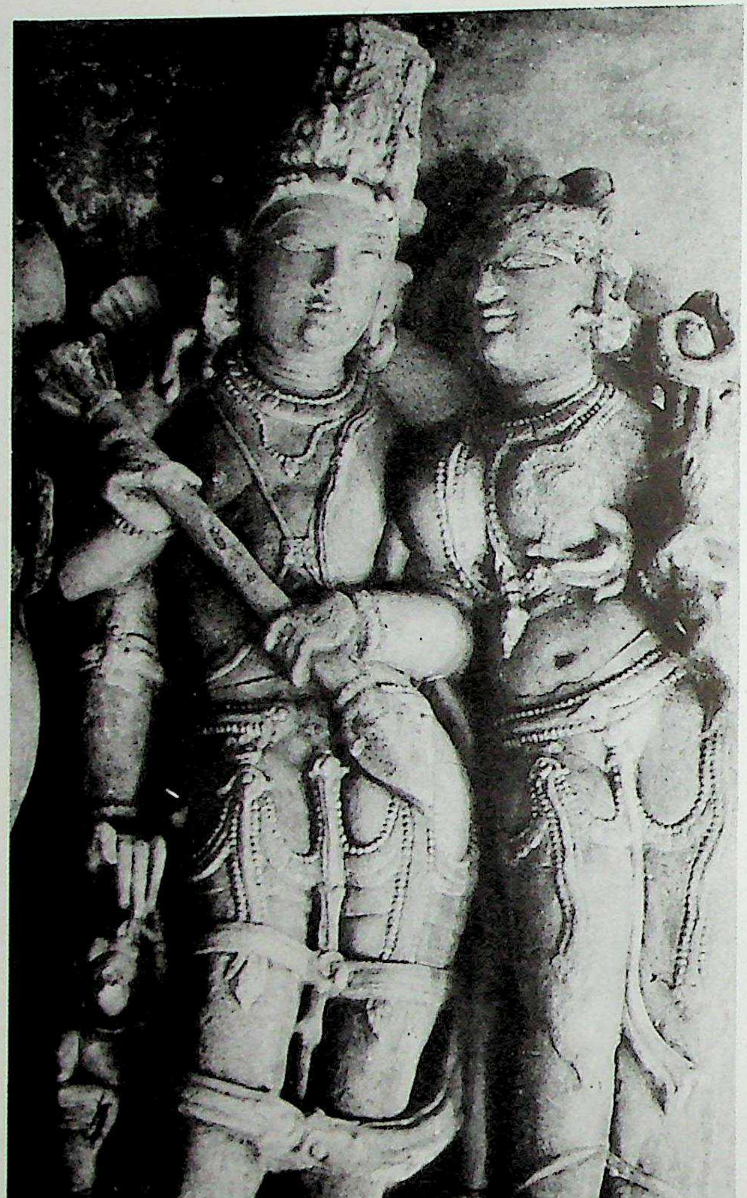


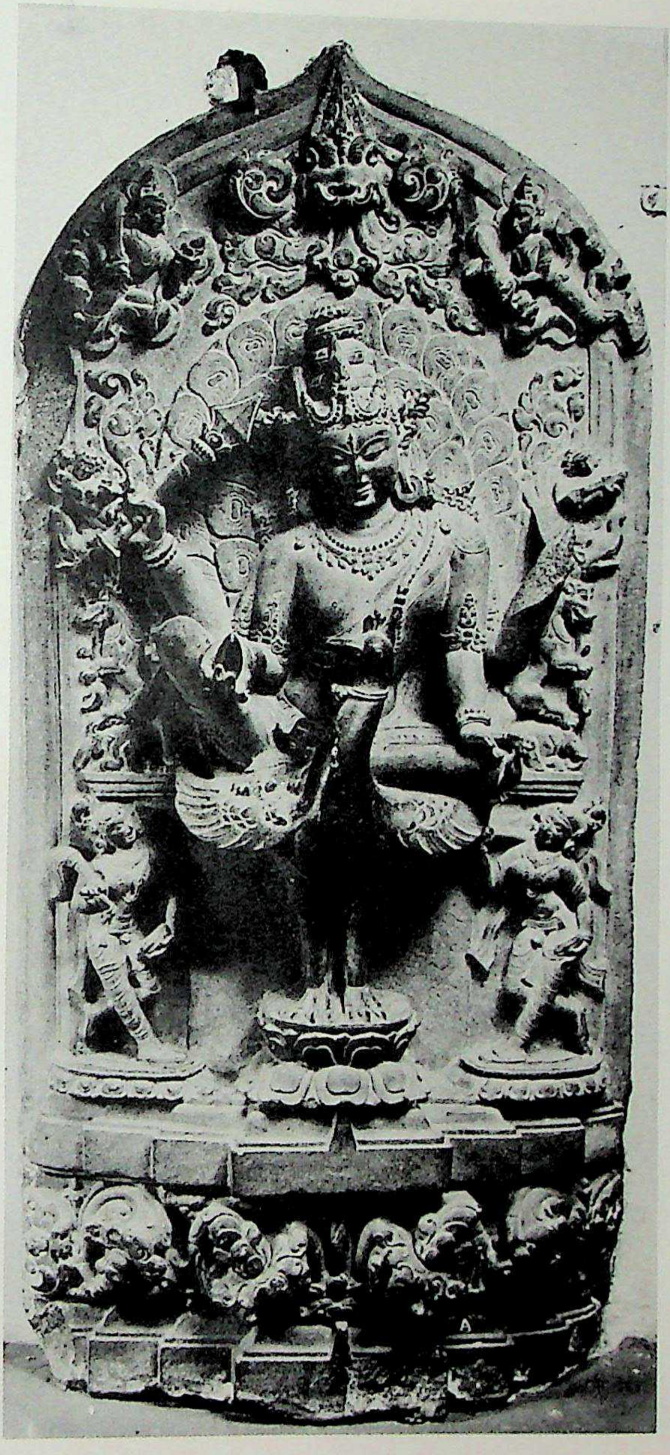
INḌRA, Bhaja Caves; 2nd cent. B.C.



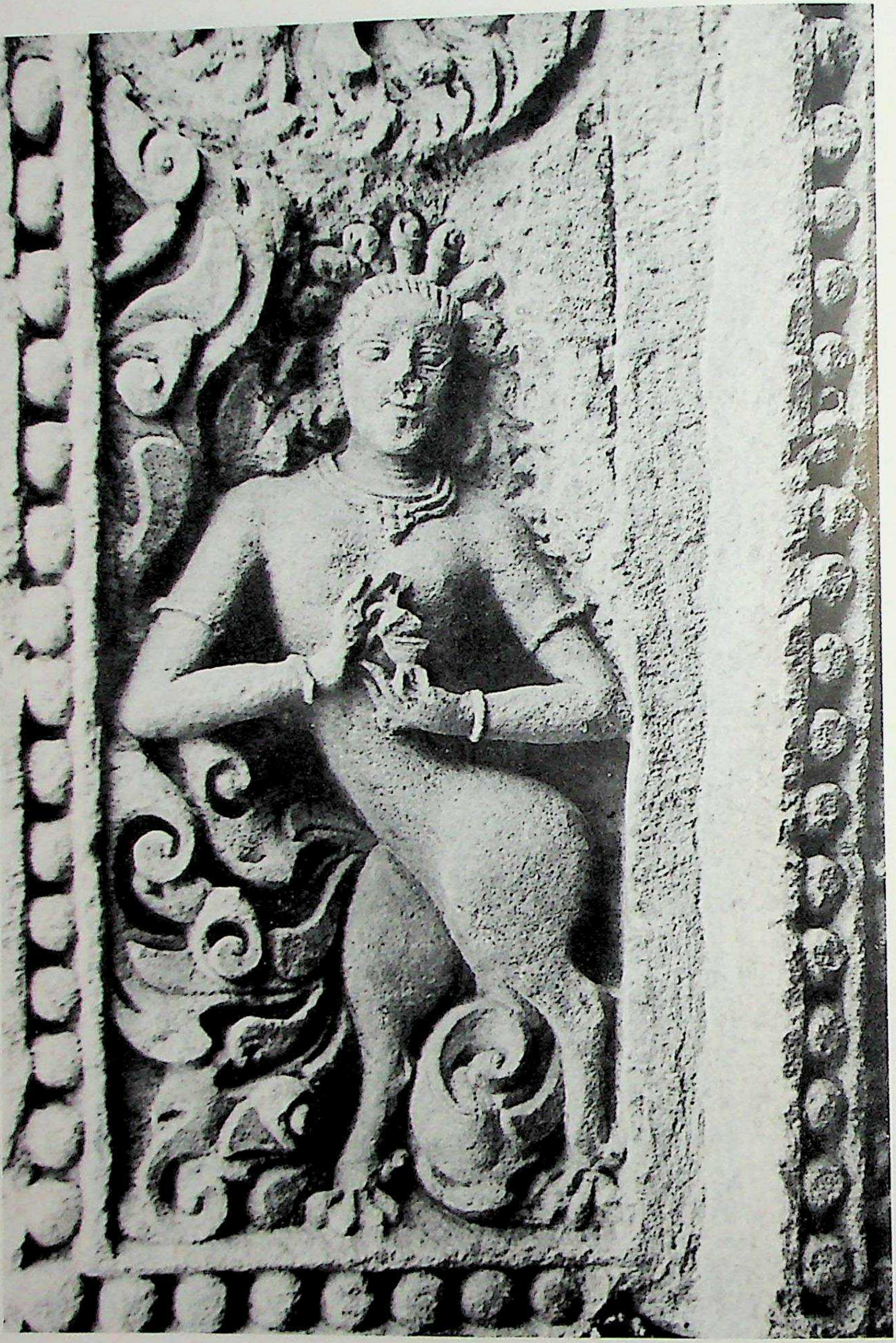
KALIYĀ-DAMAN, Hoysaleshwar Temple, Helebid; 12th cent. A.D.



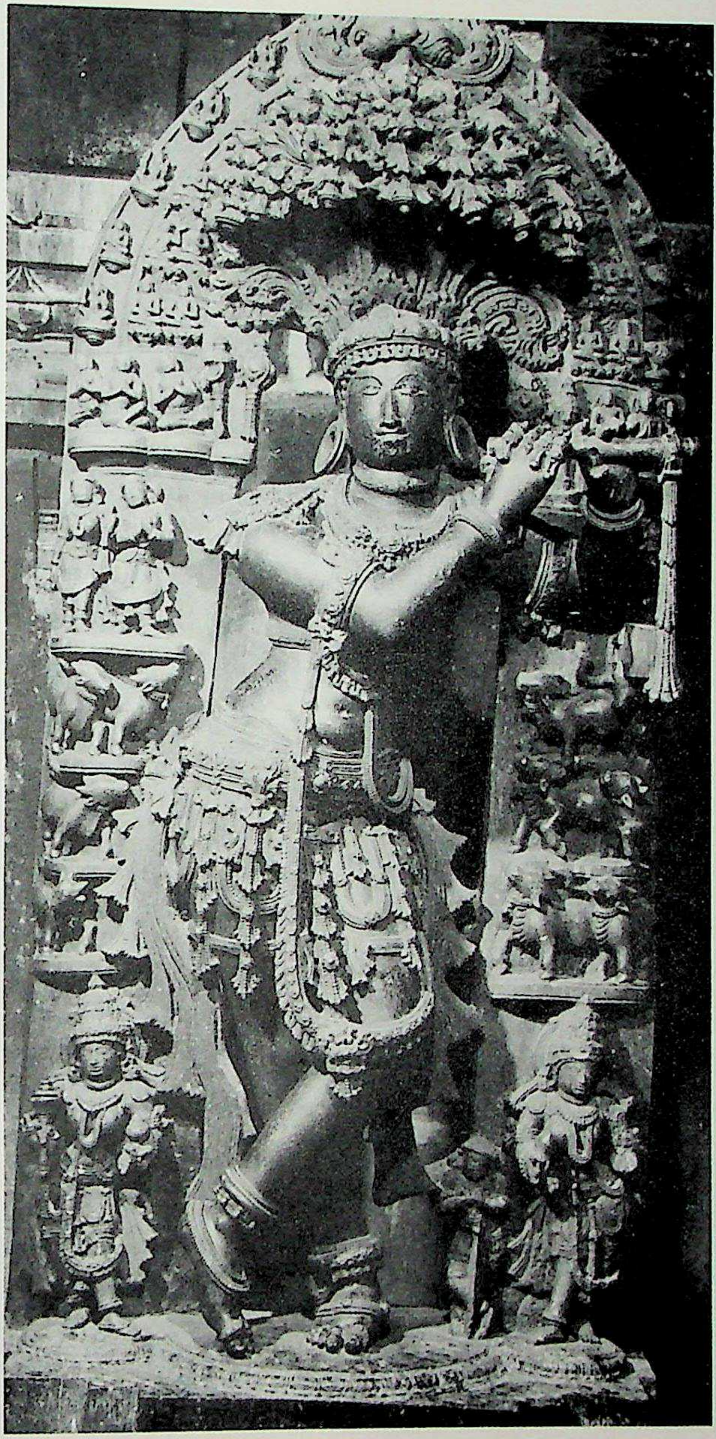
KĀMADEVA & RAṬI, Khajuraho; 10th cent. A.D.



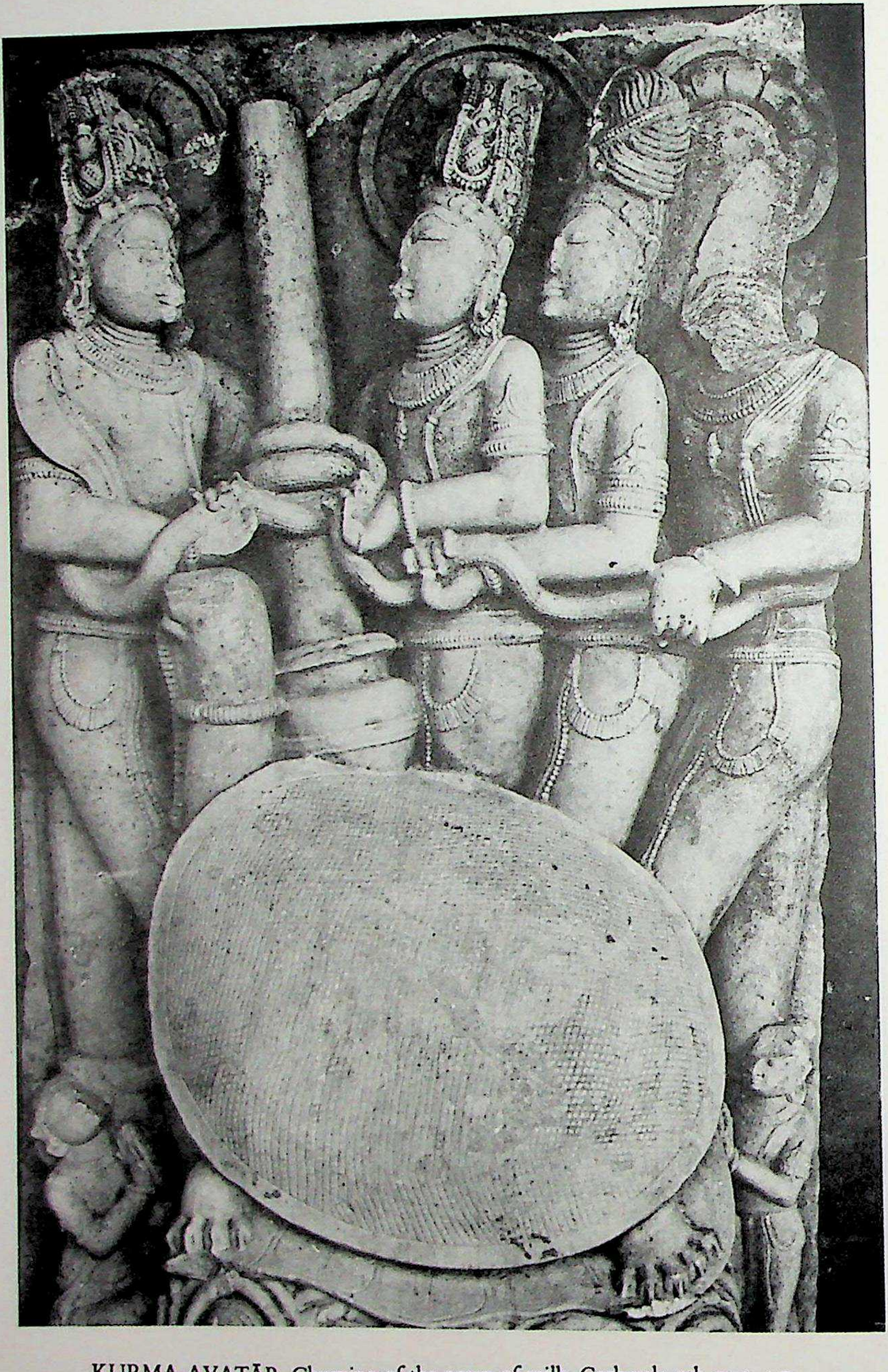
KĀRṬIKEYA, Indian Museum, Calcutta; 12th cent. A.D.



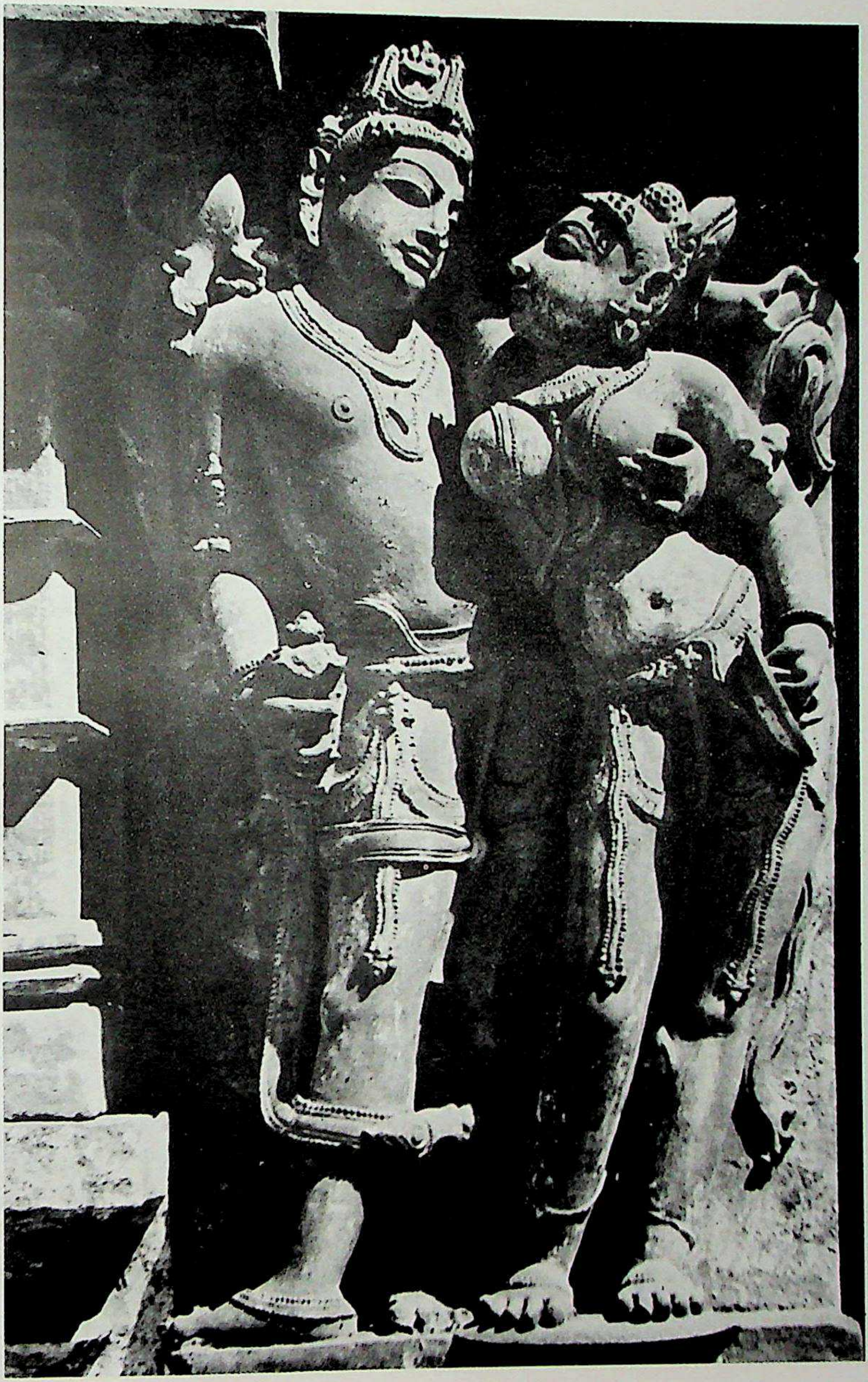
KINNARA, Lingaraj Temple, Bhubaneshwar; 11th cent. A.D.



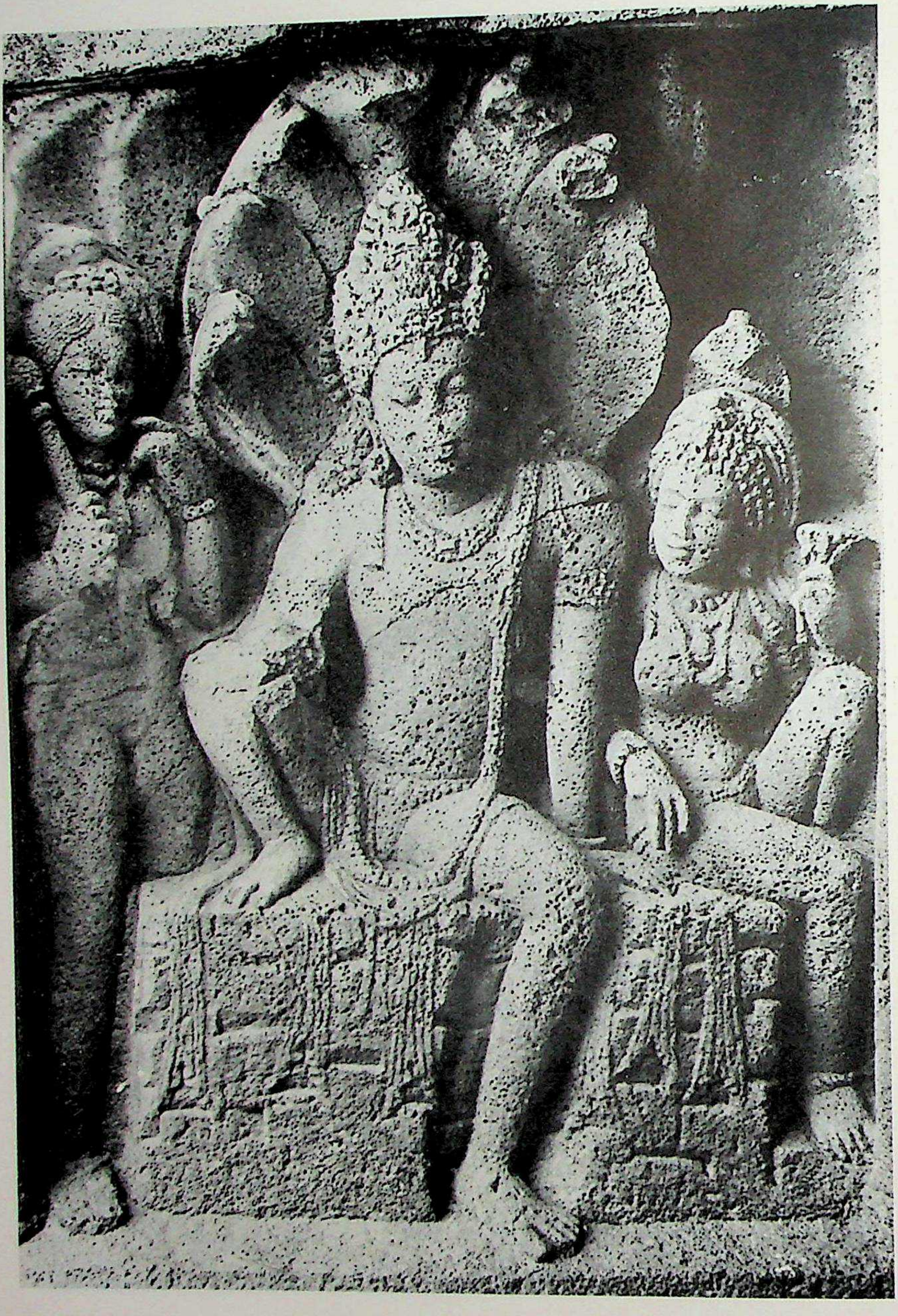
KṚŚṆA, Somanathpura; 13th cent. A.D.



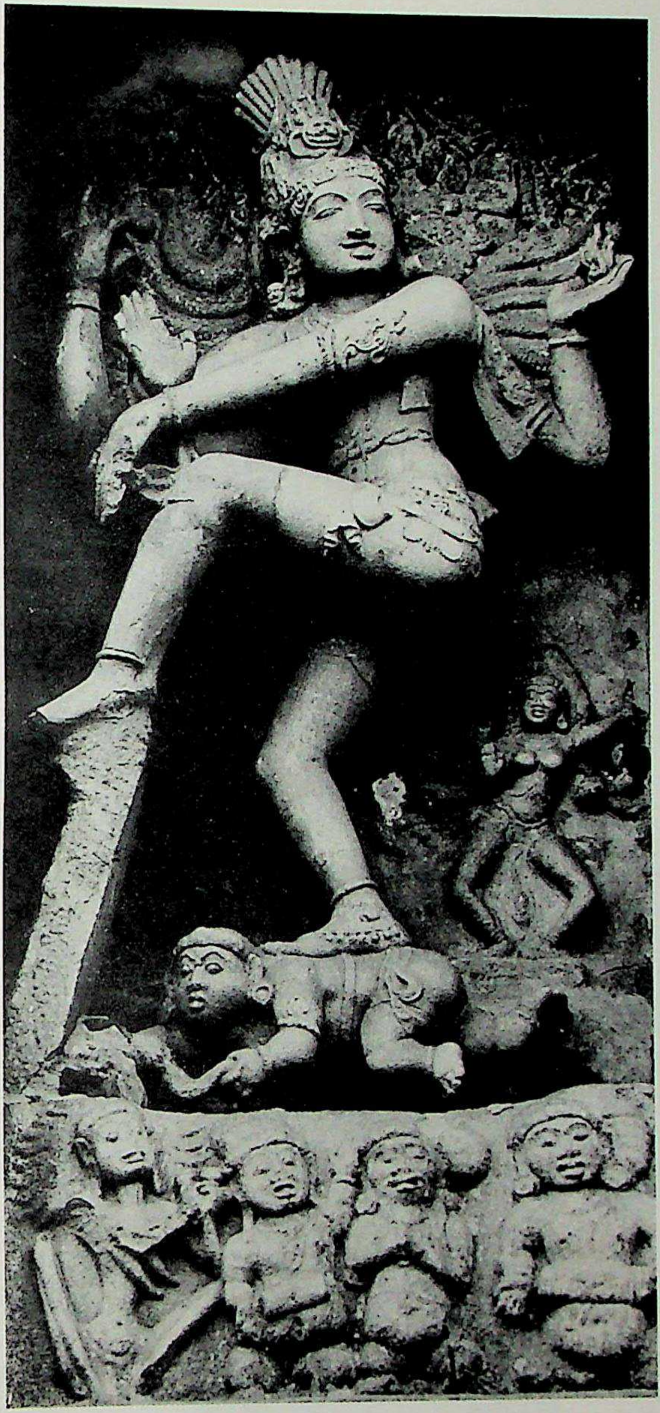
KURMA-AVAṬĀR, Churning of the ocean of milk, Garhwal; 9th cent. A.D.



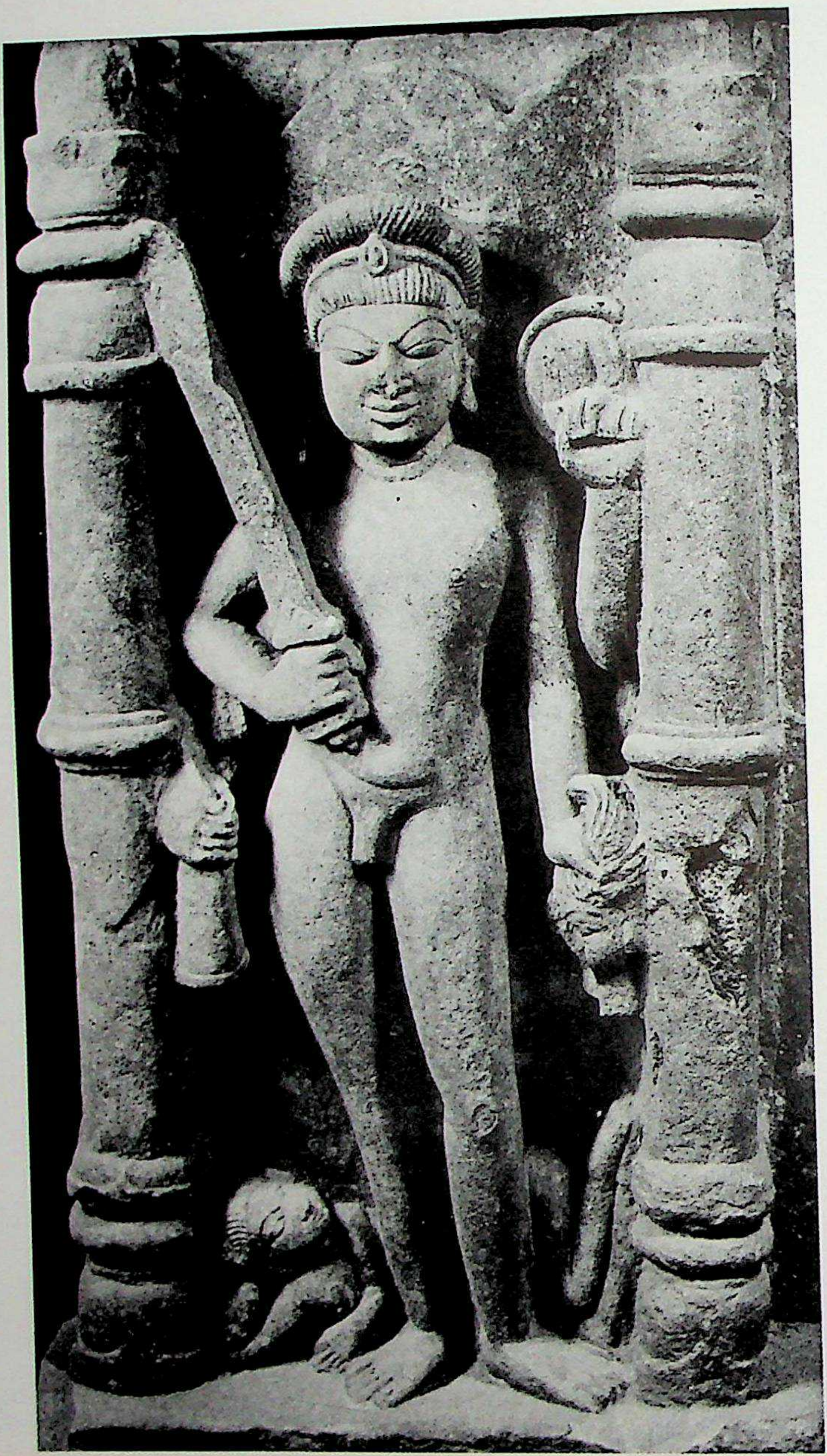
LAKSHMI-NĀRĀYAṆA, Khajuraho; 10th cent. A.D.



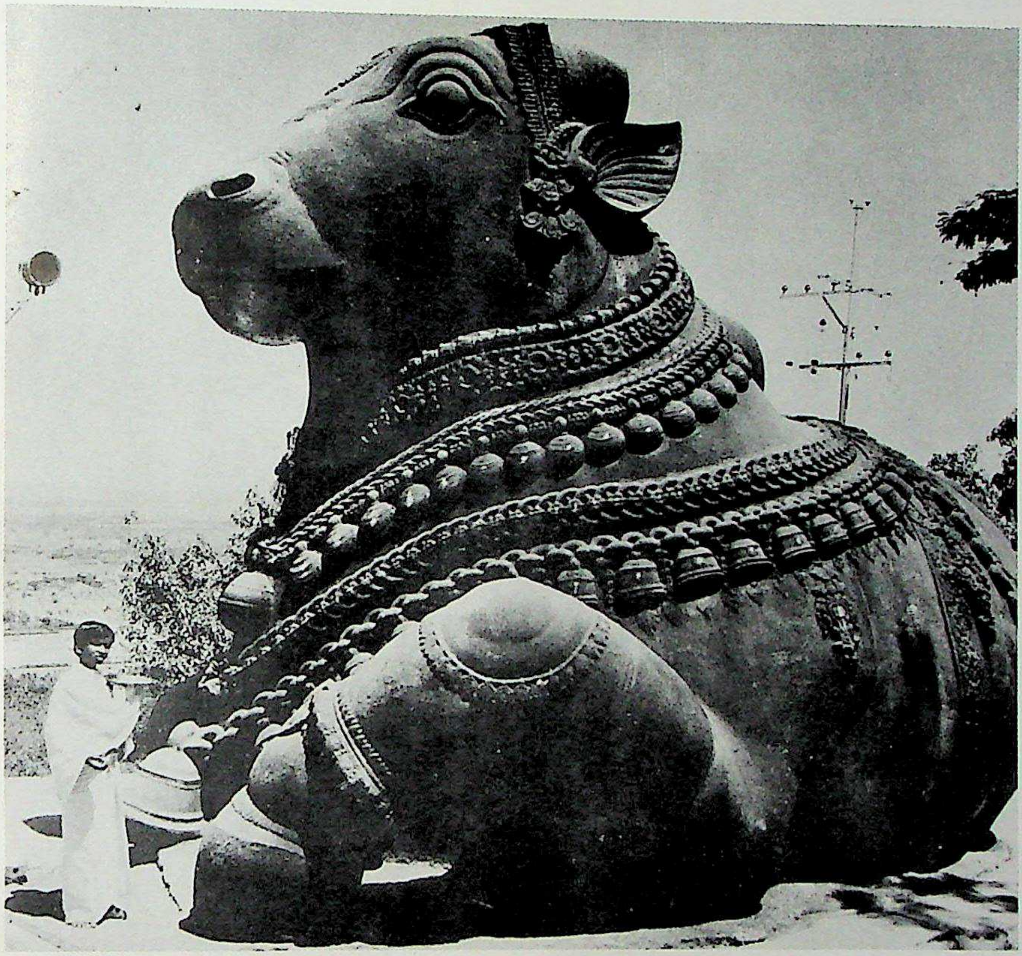
NĀGARĀJA, Ajanta; 6th cent. A.D.



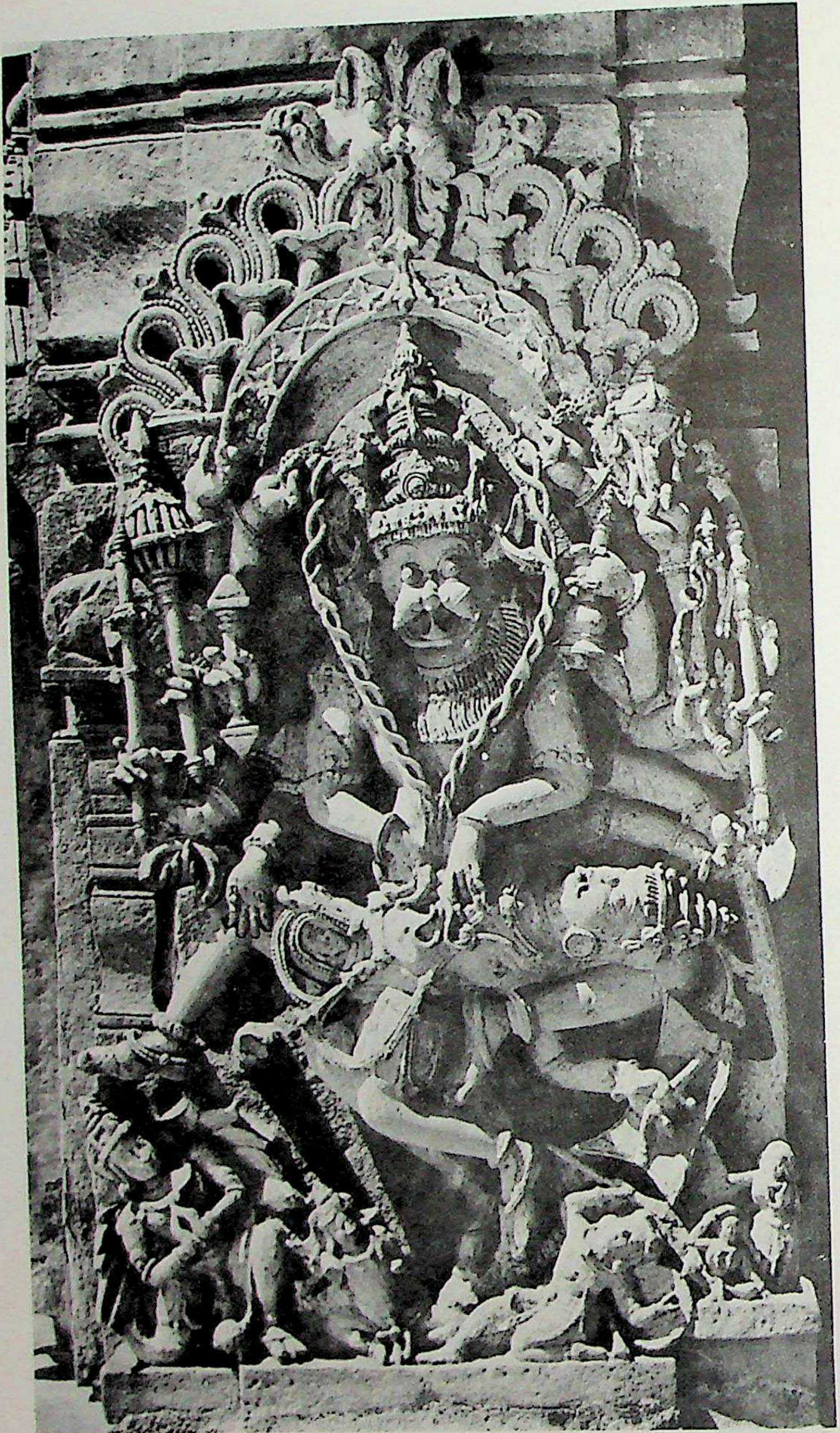
NATARĀJA, Gangaikondacholapuram; 11th cent. A.D.



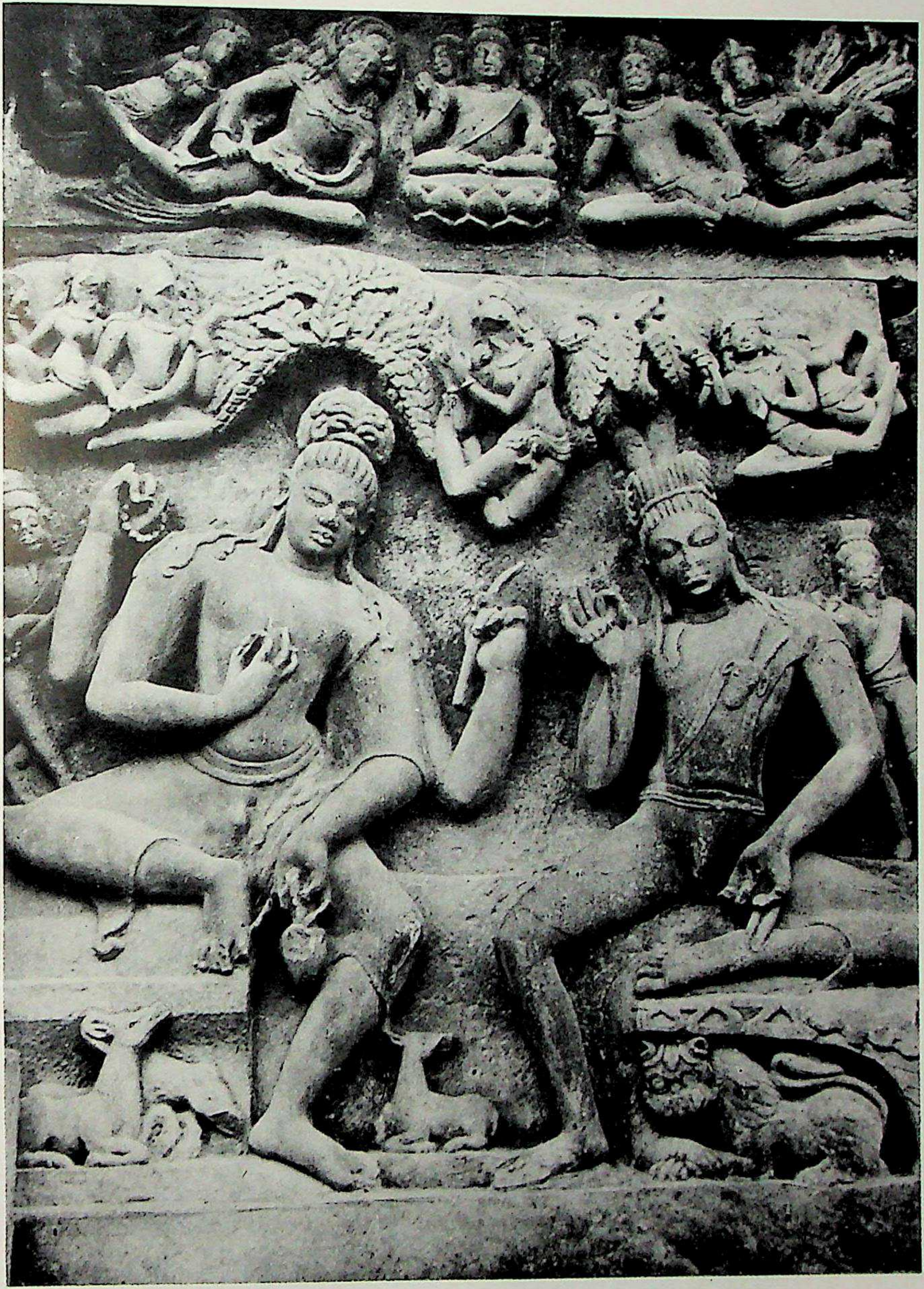
NIṚṚIṬI, Gwalior Museum; 9th cent. A.D.



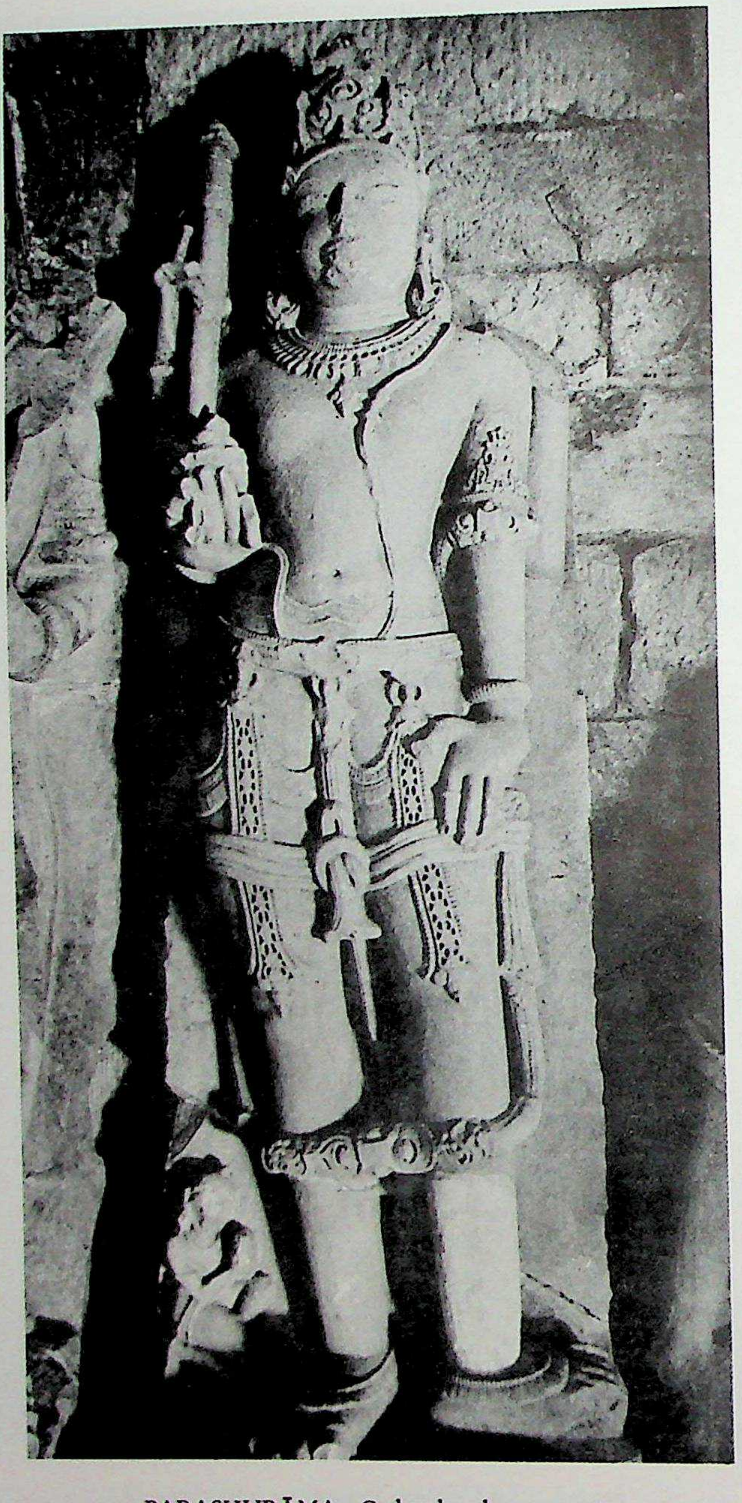
NANḌI-BULL, Chamundi hill, Mysore; 13th cent. A.D.



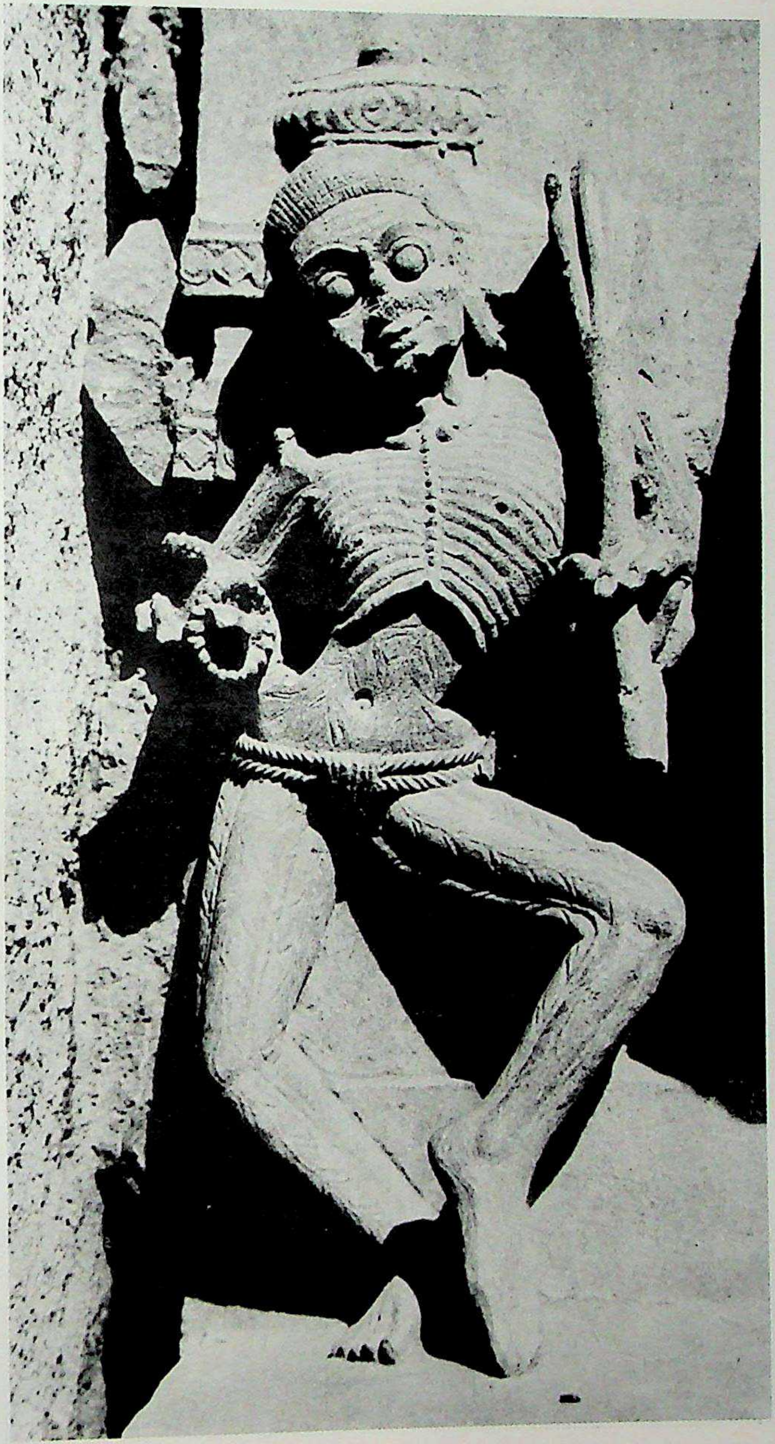
NARASIMHA AVAṬĀR, Chinnakeshava Temple, Belur; C. 13th cent A.D.



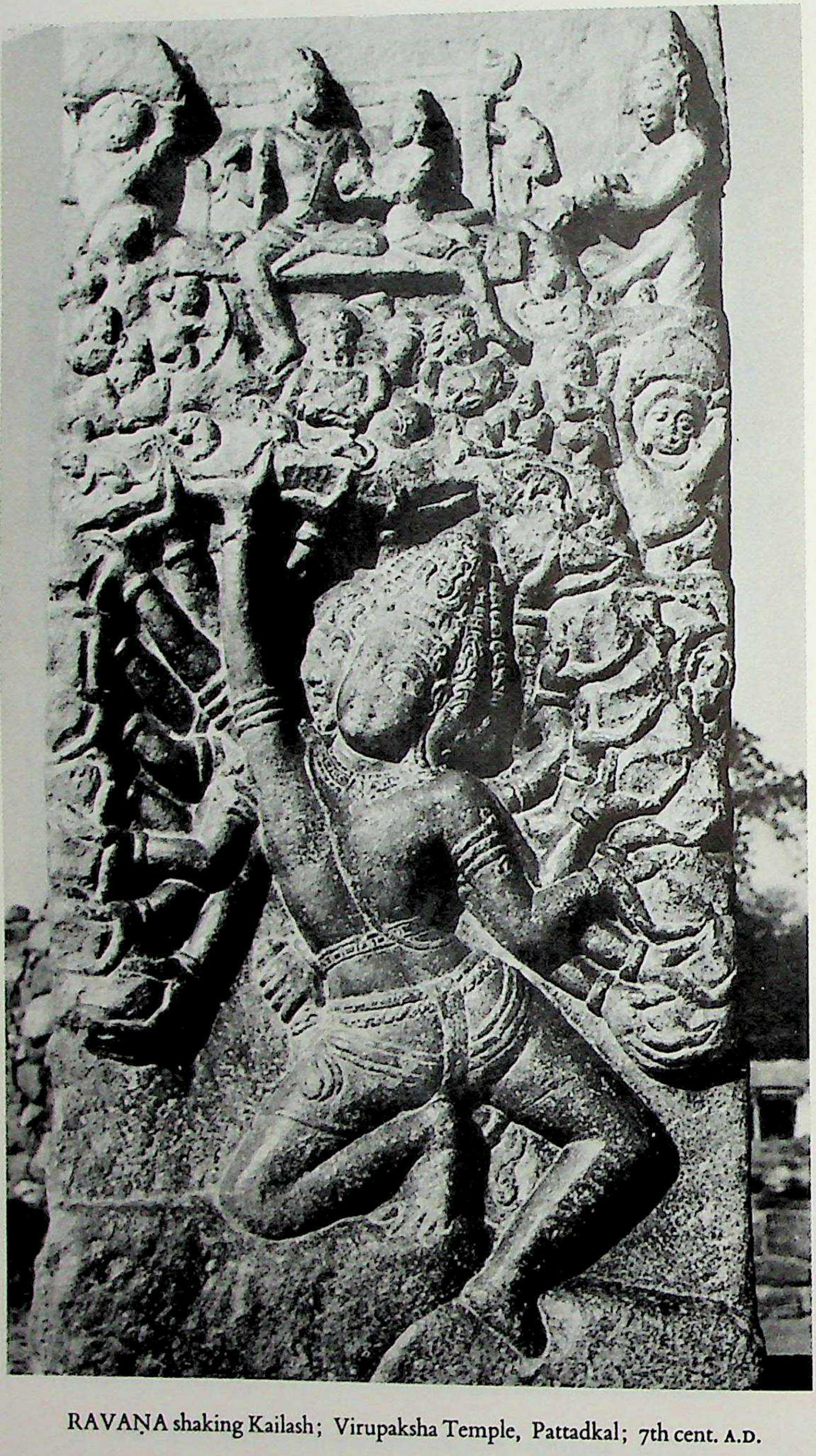
NARA-NĀRĀYAṆA, Deogarh; C. 6th cent. A.D.



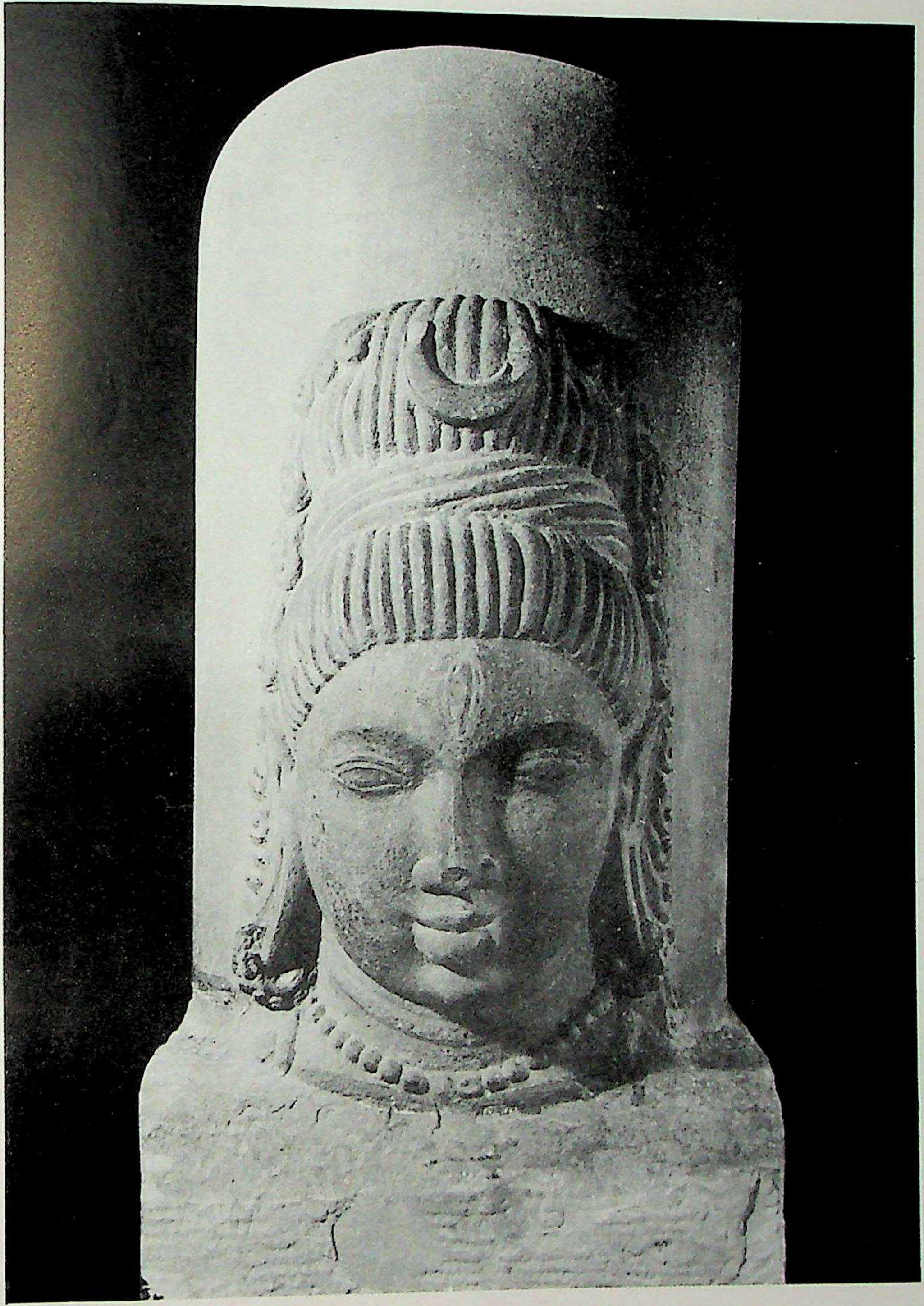
PARASHURĀMA, Garhwal; 9th cent. A.D.



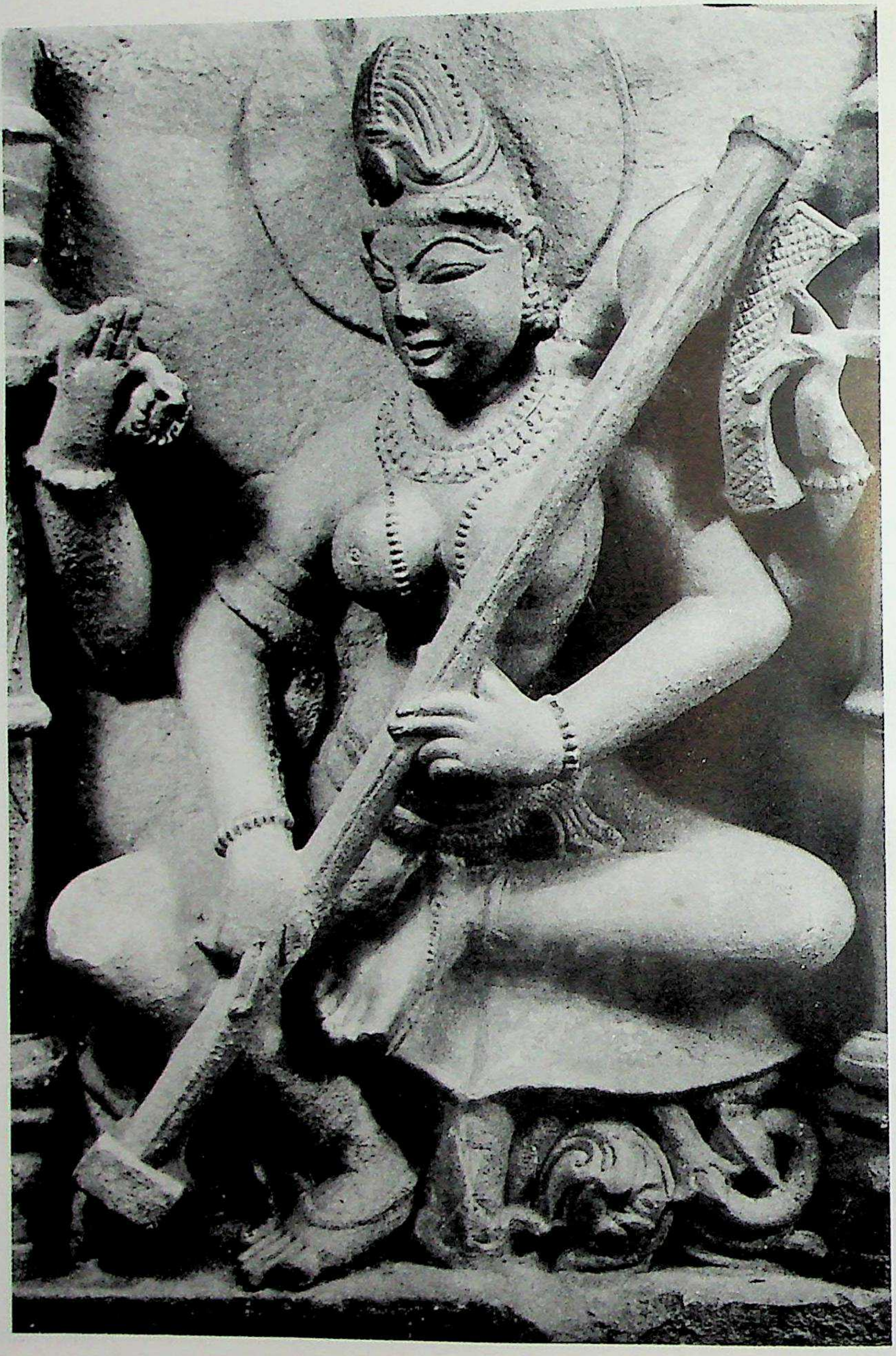
PREṬA, Lingaraja Temple, Bhubaneshwar; 11th cent. A.D.



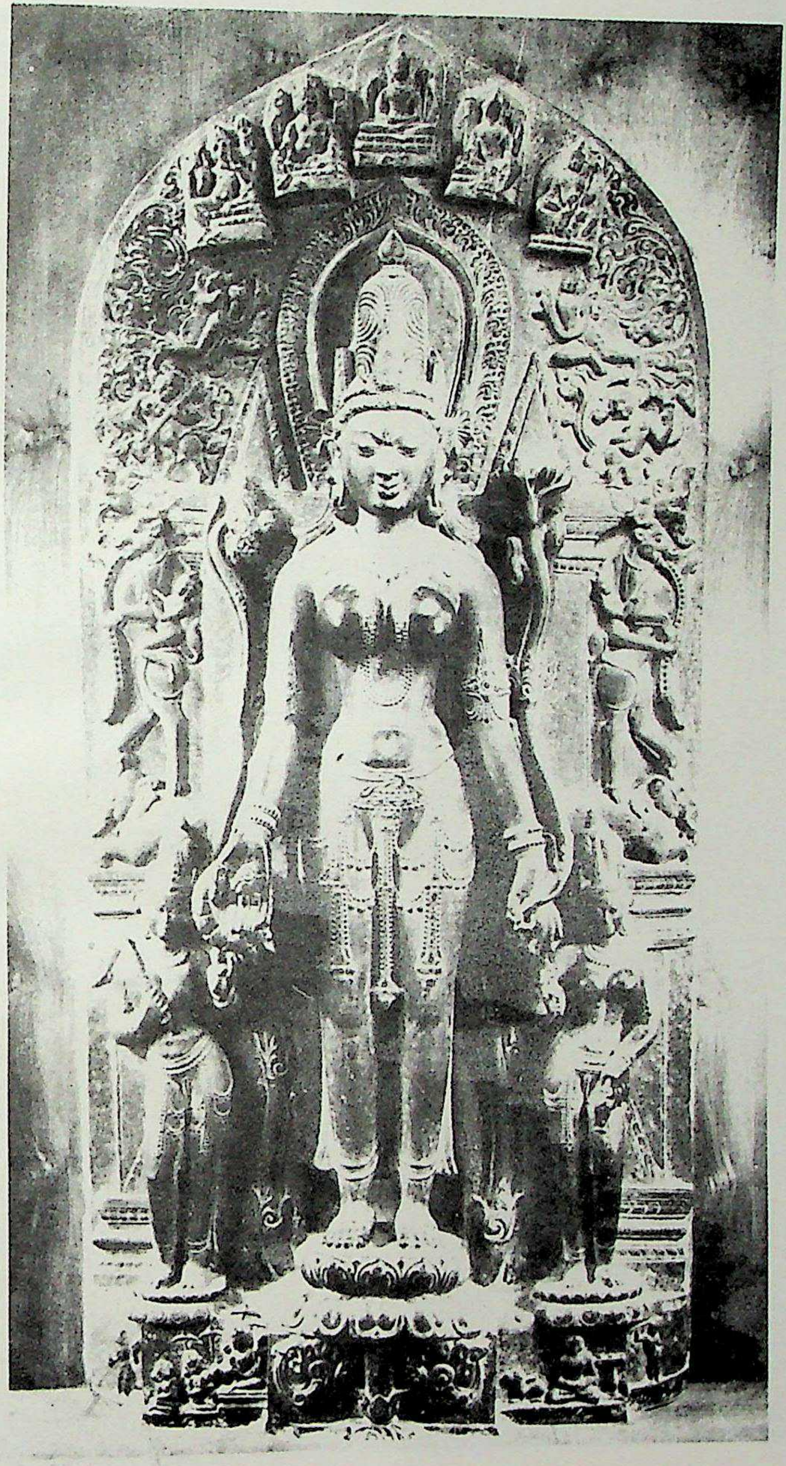
RAVAṆA shaking Kailash; Virupaksha Temple, Pattadkal; 7th cent. A.D.



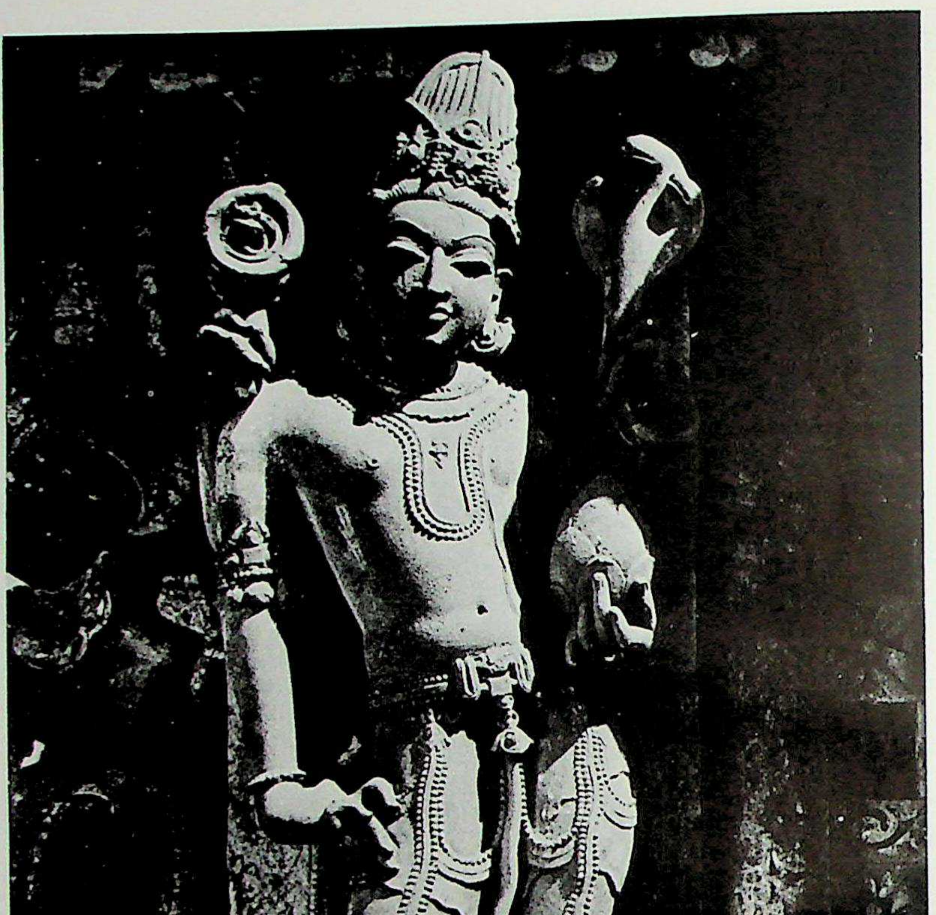
EKMUKH Shiva-linga, Khoh, Allahabad Museum; C. 6th cent. A.D.



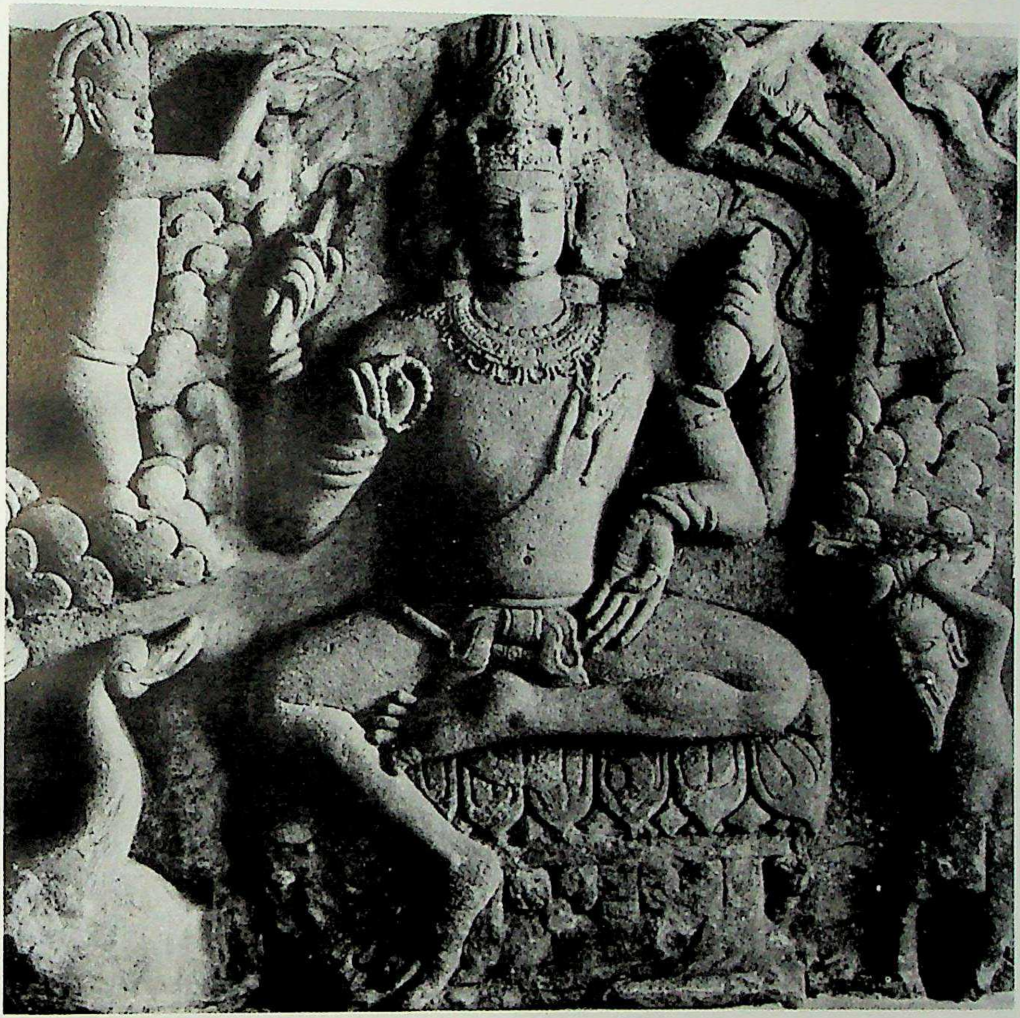
SARASWAṬI from Suhania, Gwalior Museum; 10th cent. A.D.



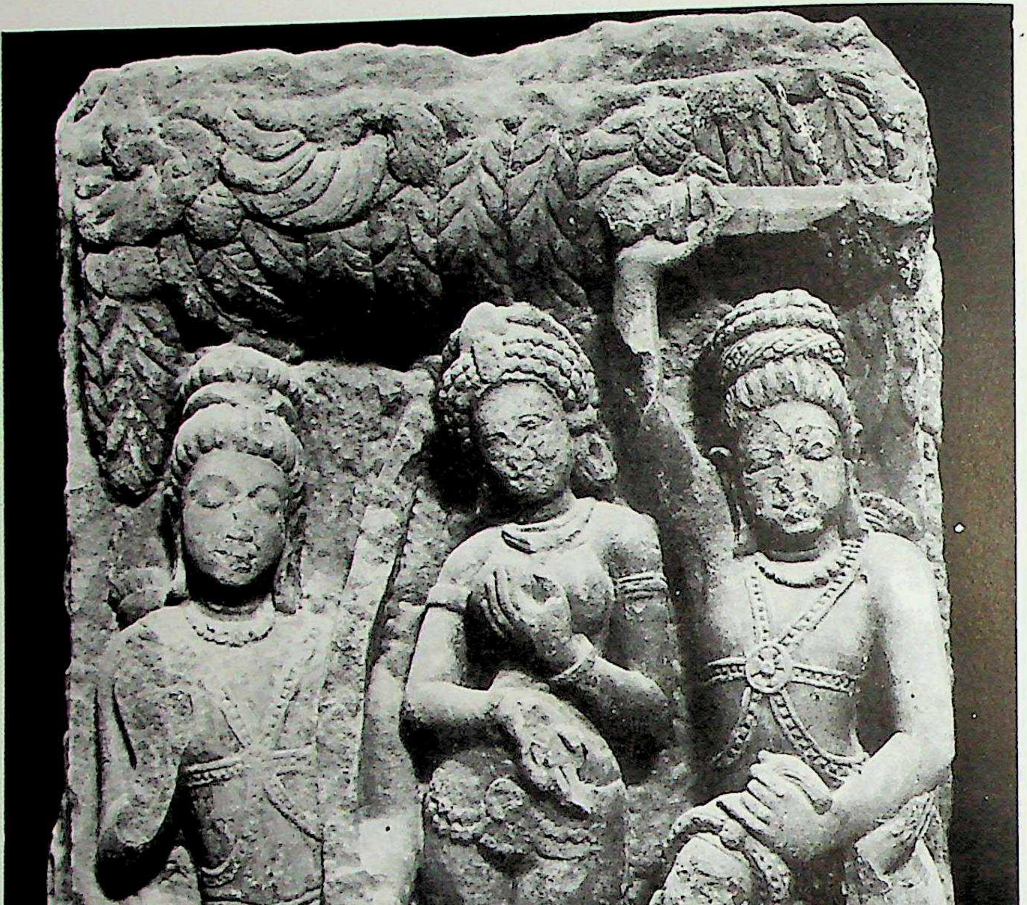
PĀRVAṬI



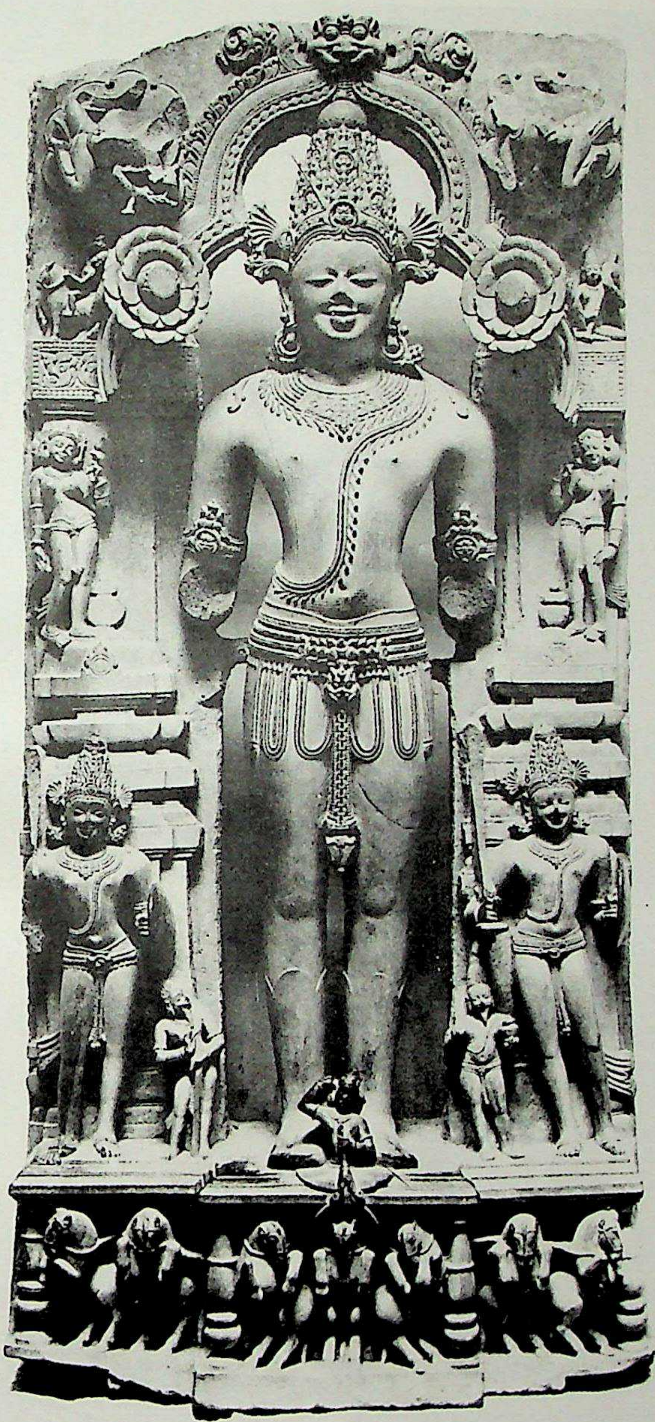
SHIVA, Parshvanath Temple; Khajuraho, 10th cent. A.D.



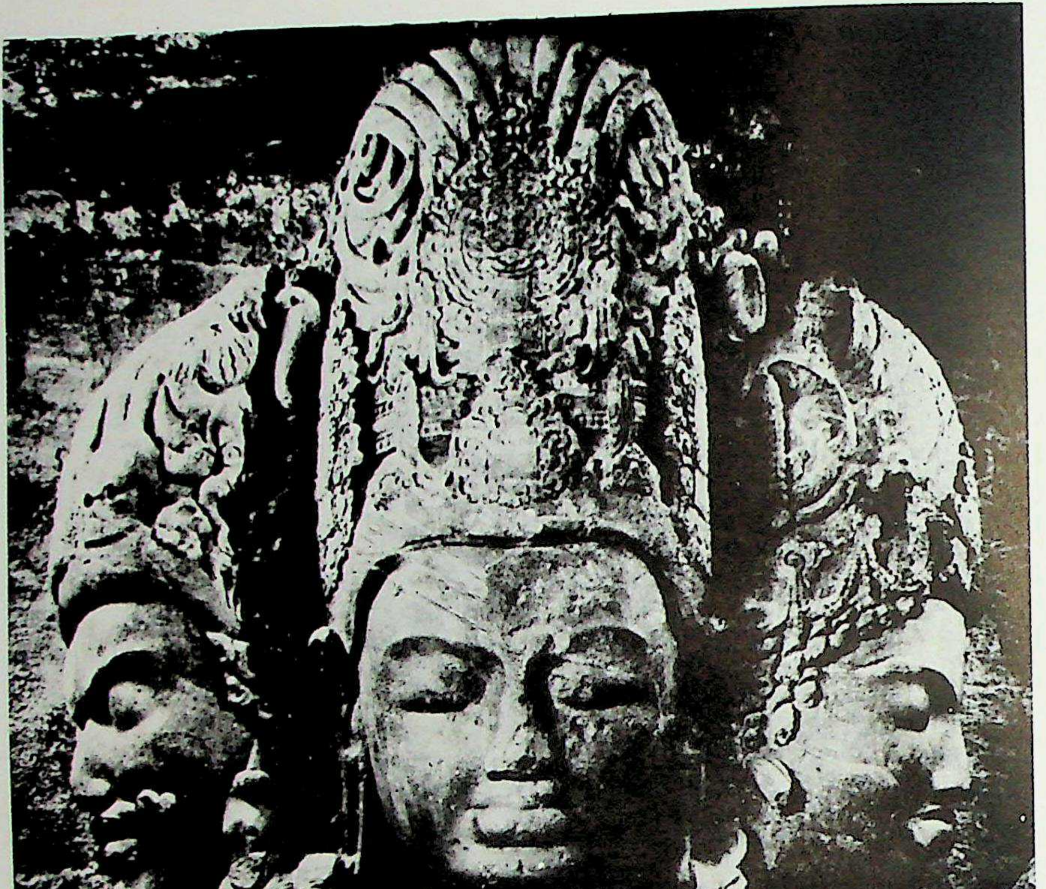
BRAHMĀ, Aiholi, 7th cent. A.D.



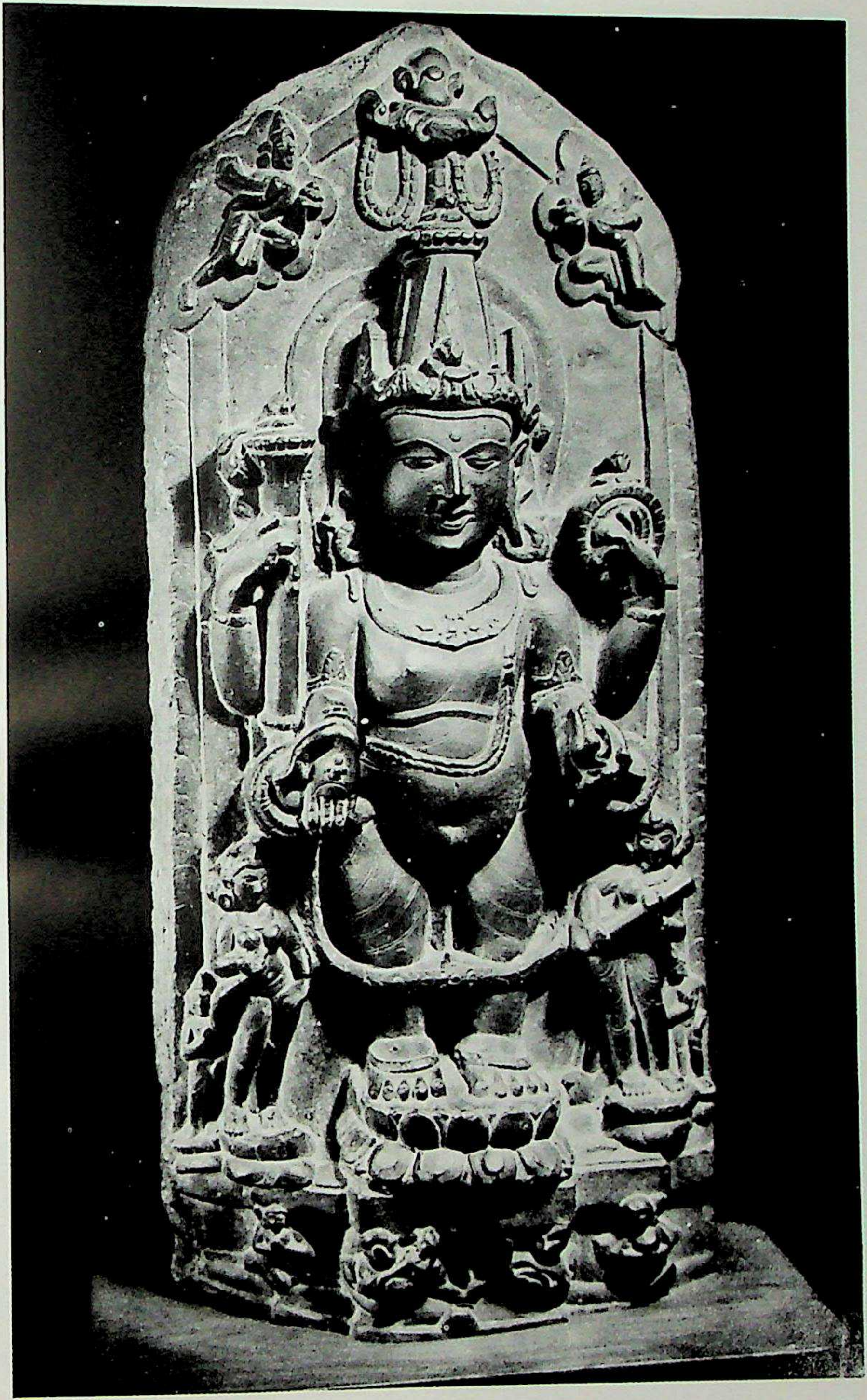
LAKSHMAṆA punishing SHURPANAKHĀ with RAMACHAṄḌRA and SIṬĀ besides him; Gupta Temple, Deogarh; 6th cent. A.D.



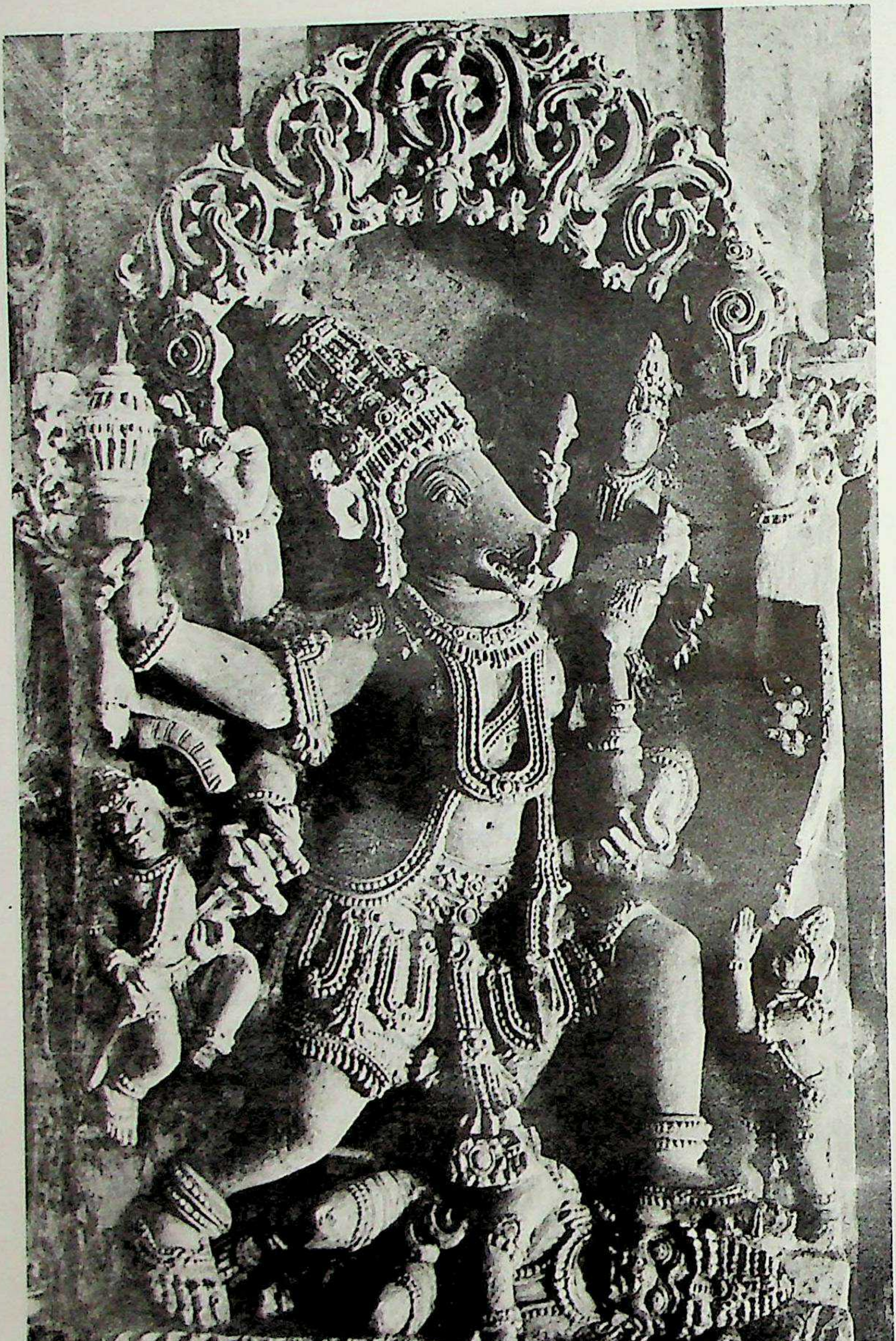
SURYAḌEVA, Sun Temple, Konark; 13th cent. A.D.



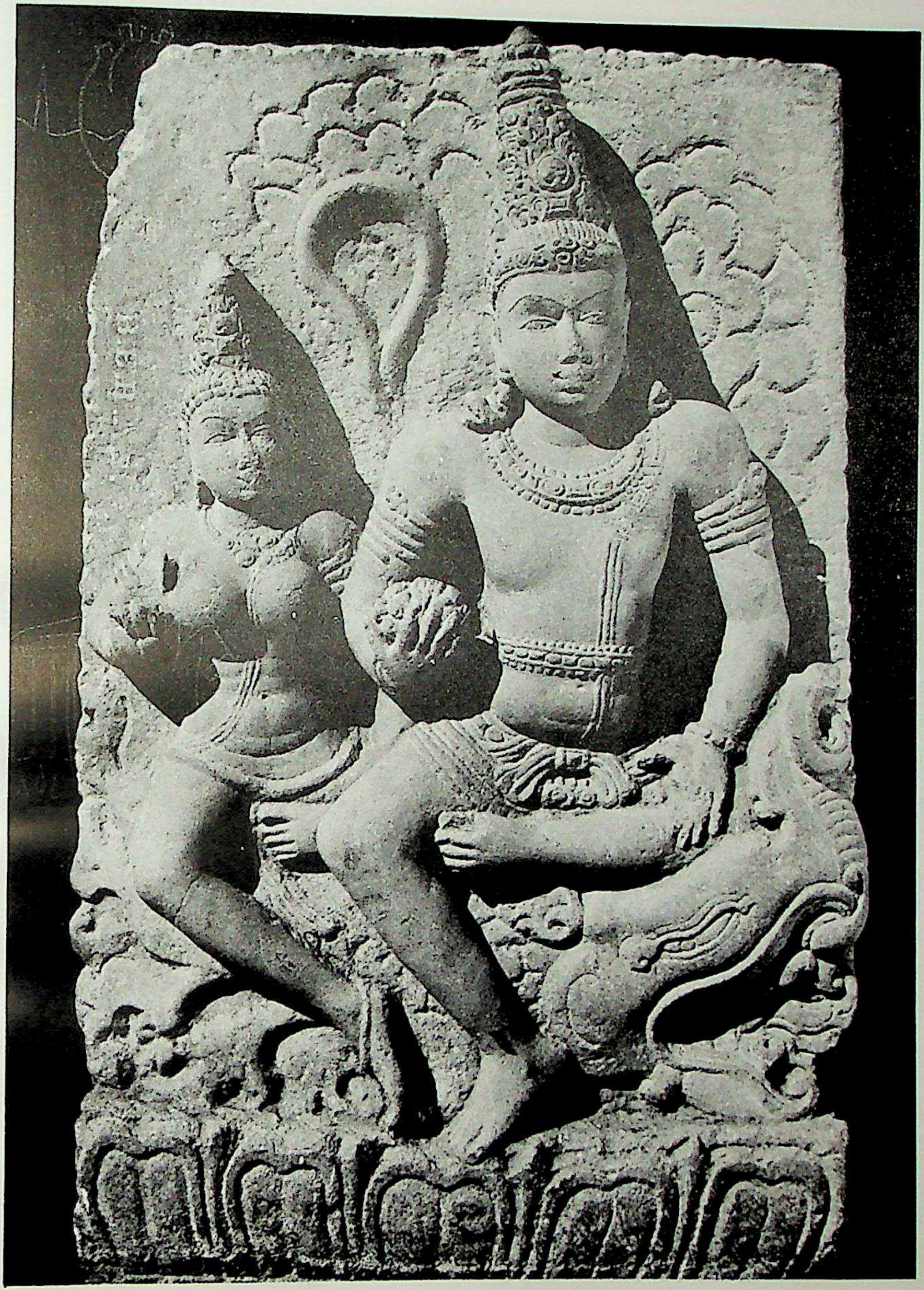
ṬRIMURṬI, Elephanta Caves, Bombay; 6th cent. A.D.



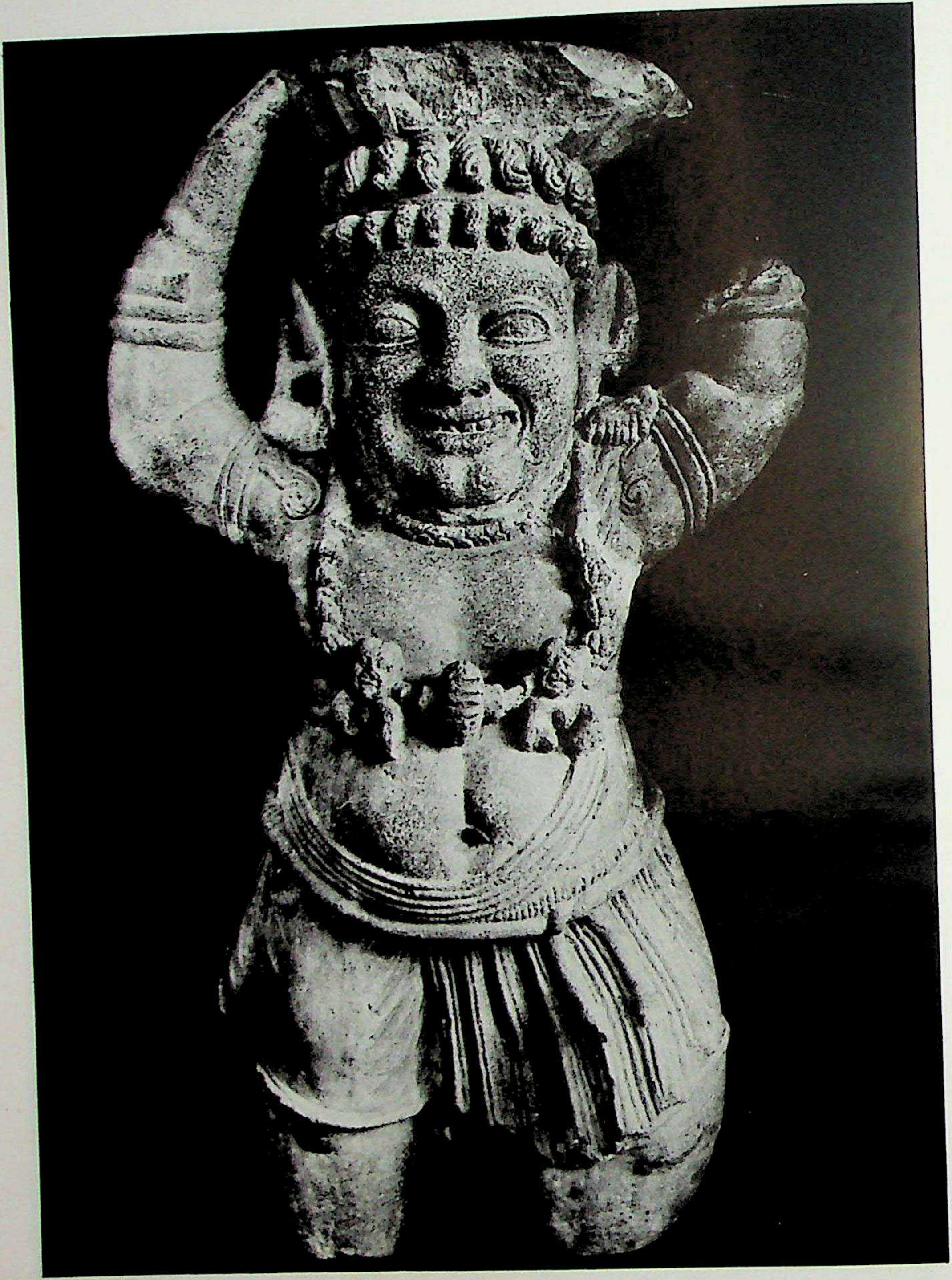
VĀMANA AVAṬĀR from Rajshahi, Indian Museum, Calcutta, 10th cent. A.D.



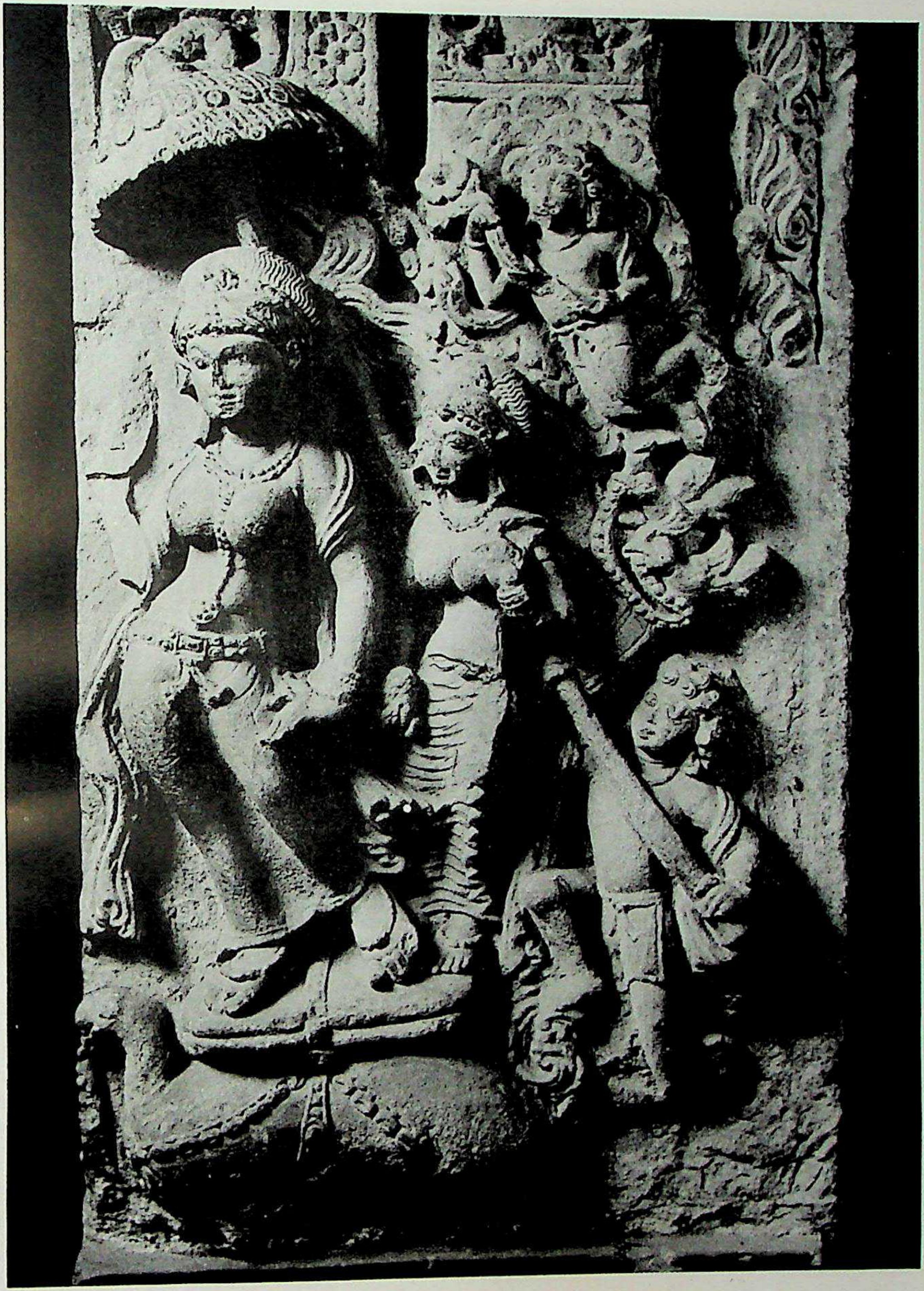
VARĀHA AVAṬĀR, Belur; Bombay Museum; 12th cent. A.D.



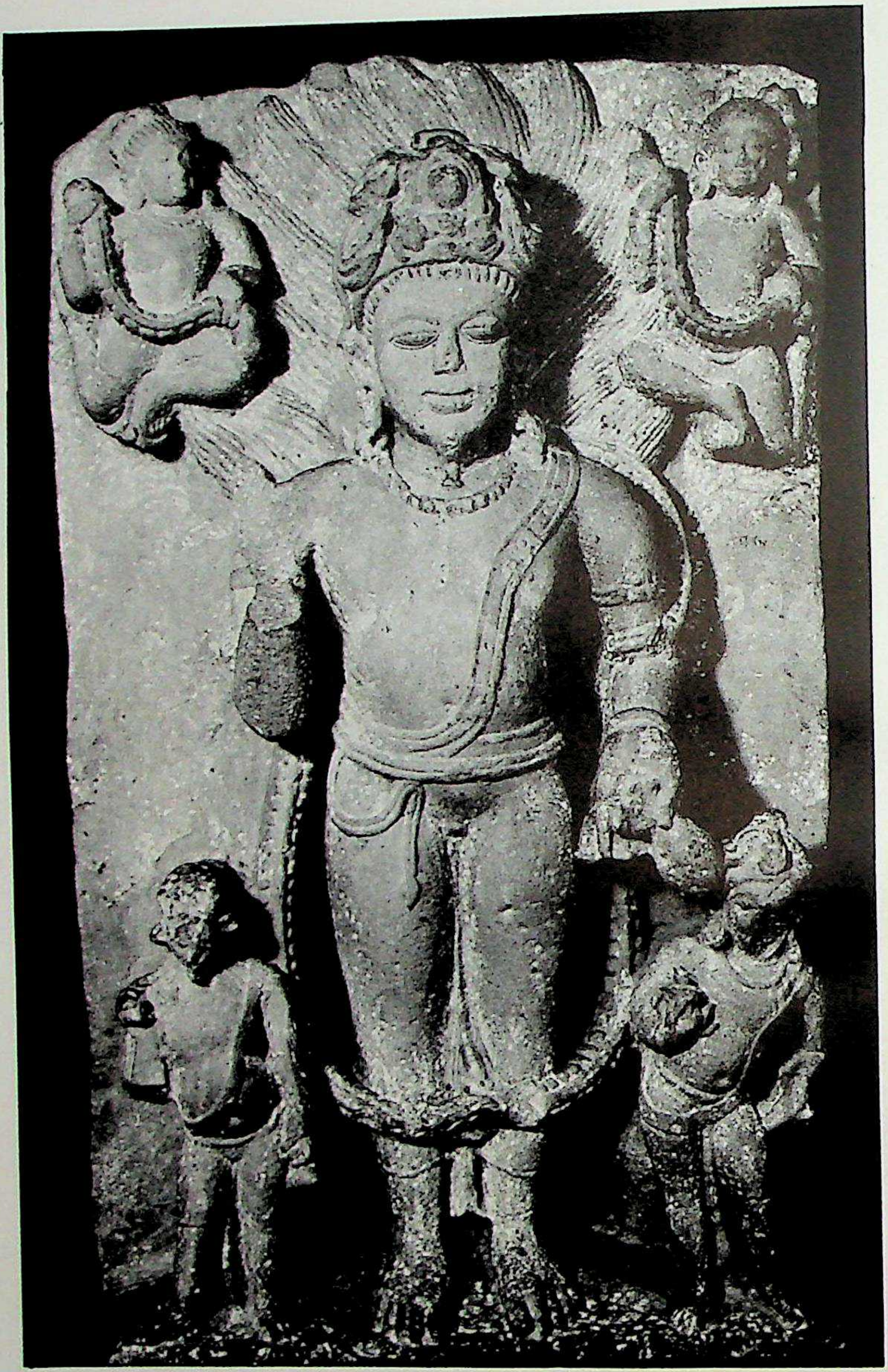
VARUṆA with consort; Bombay Museum; 8th cent. A.D.



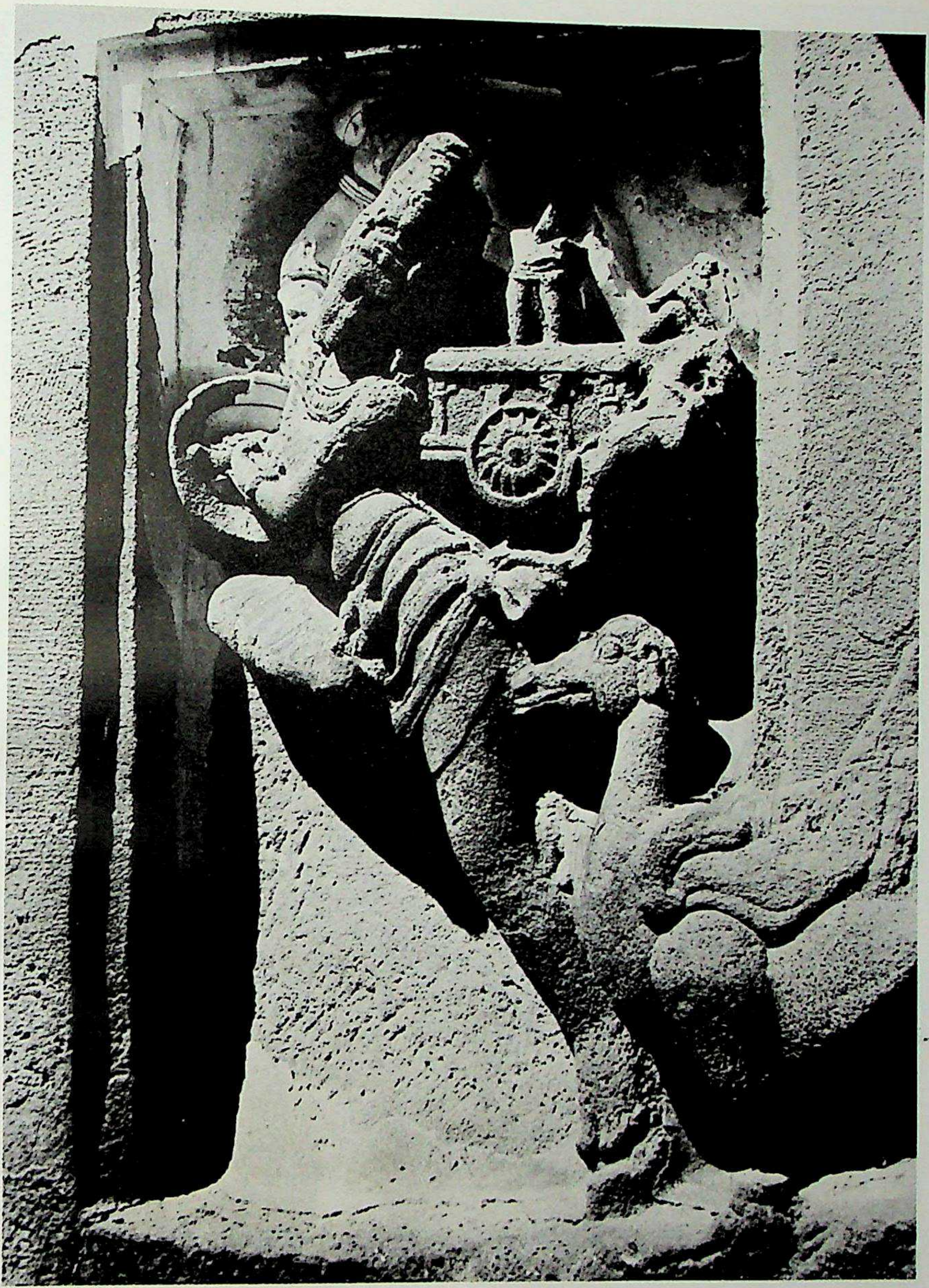
YAKSHA, Pitalkhora; 2nd cent. B.C.



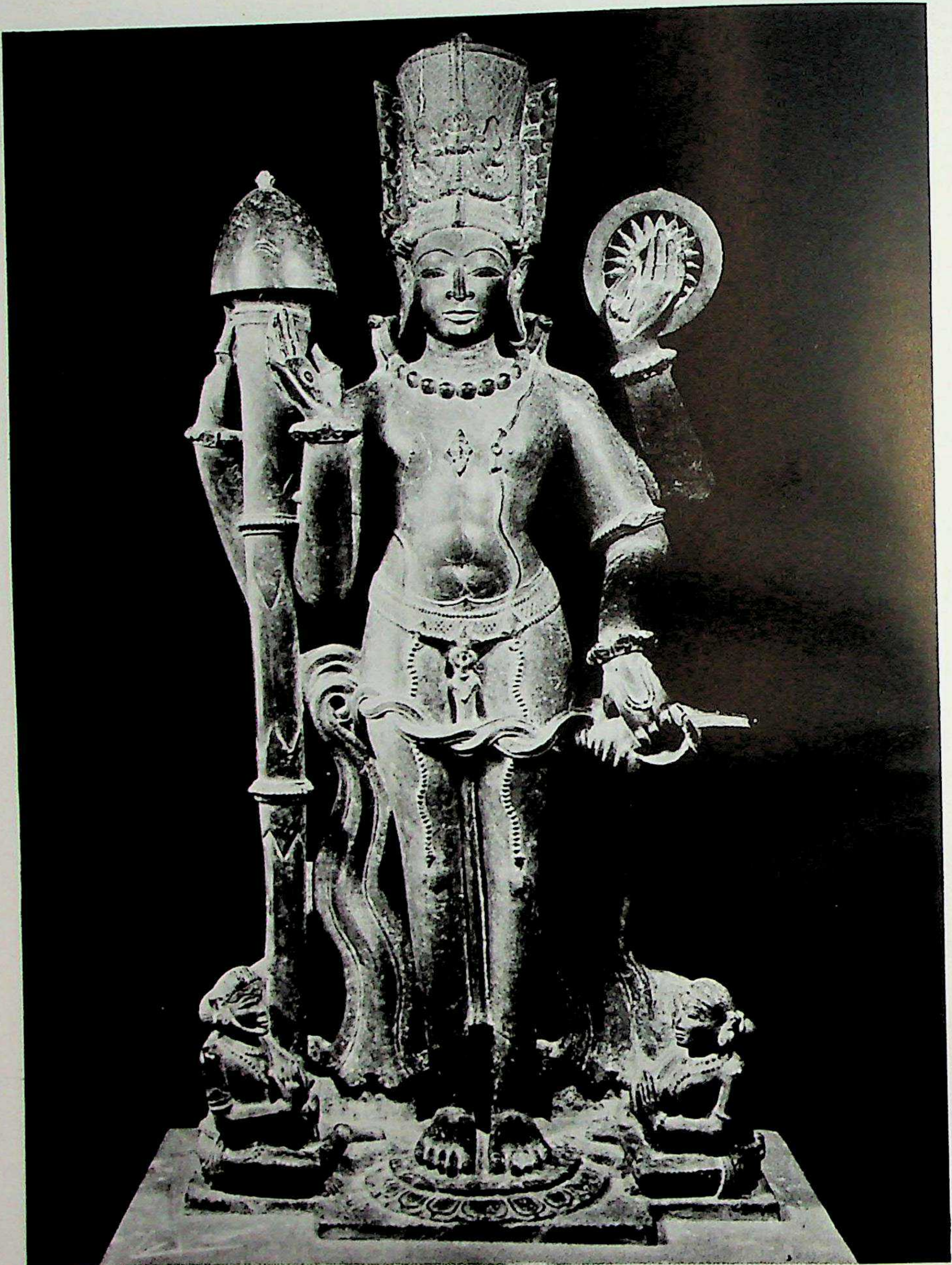
YAMUNĀ from Baxar in Bihar; 8th cent. A.D.



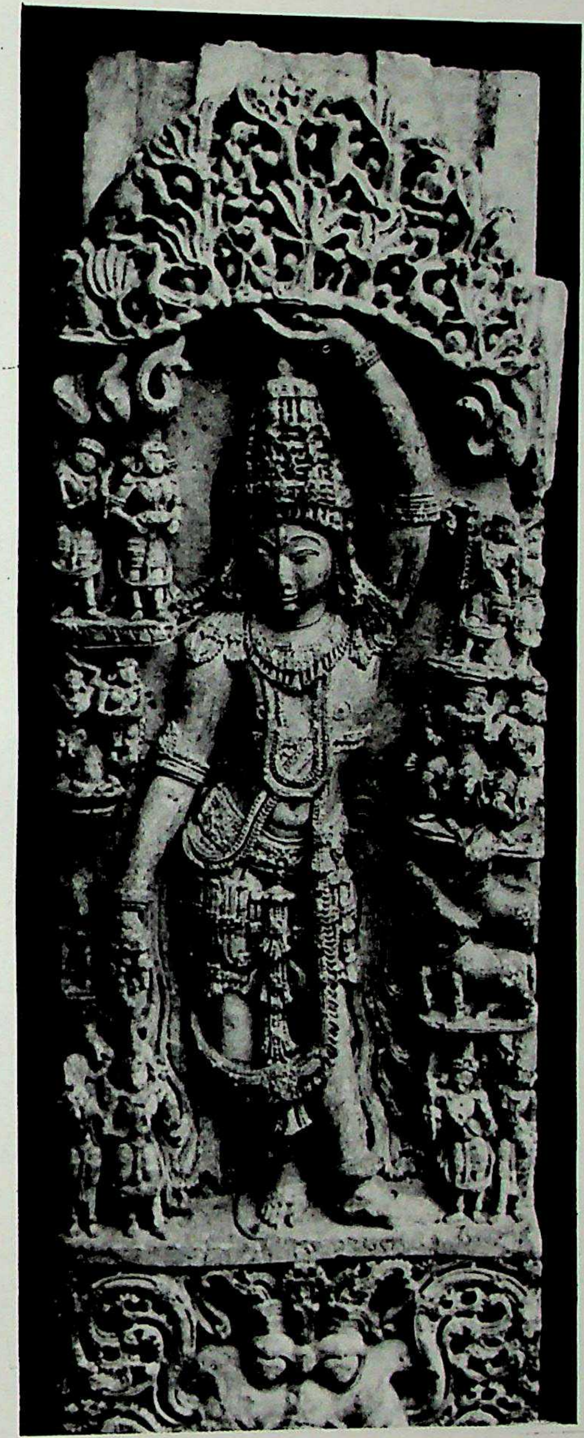
AGNI, Mathura Museum; 8th cent. A.D.



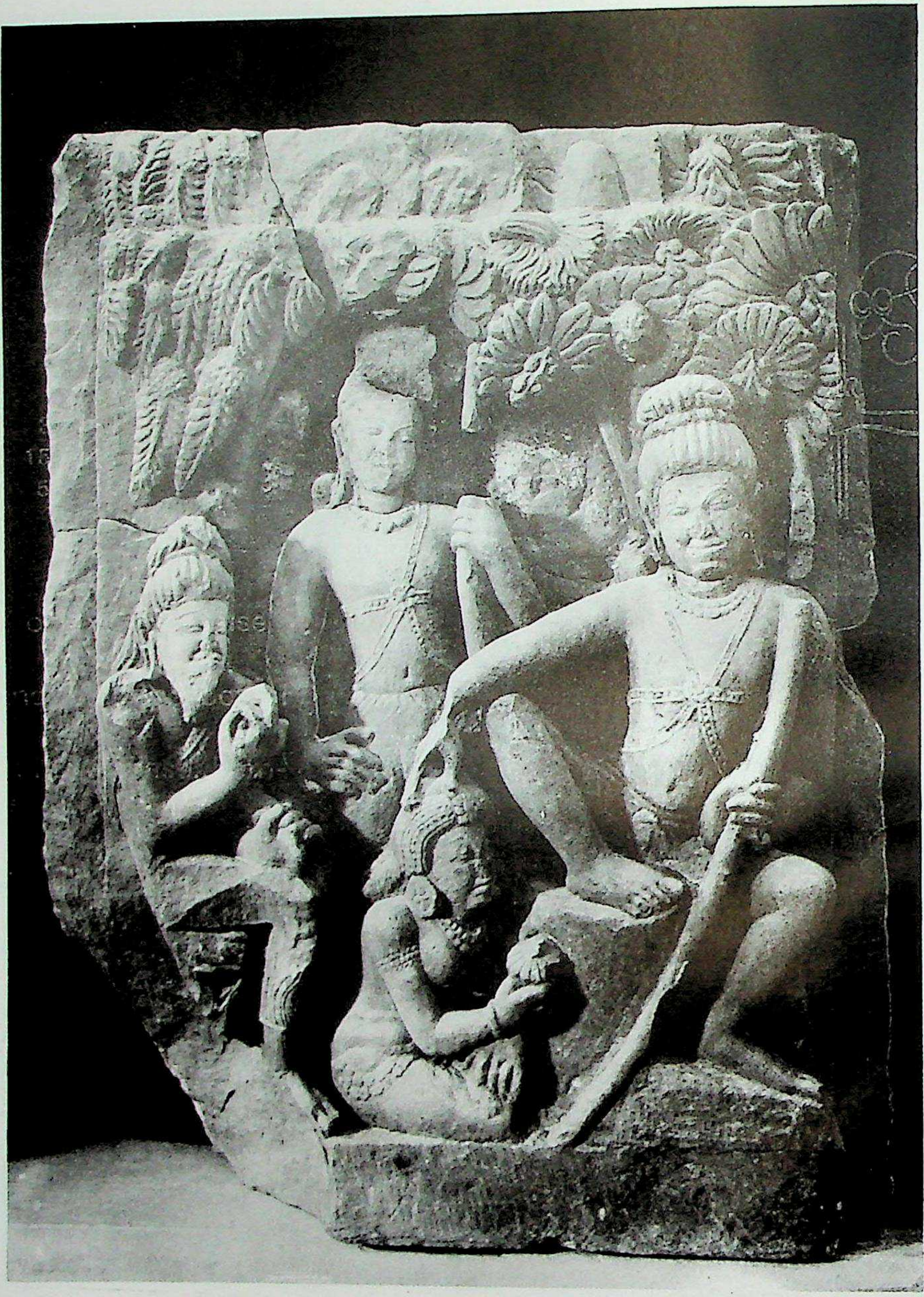
JATĀYU, SITĀ haran; Ellora; 8th cent. A.D.



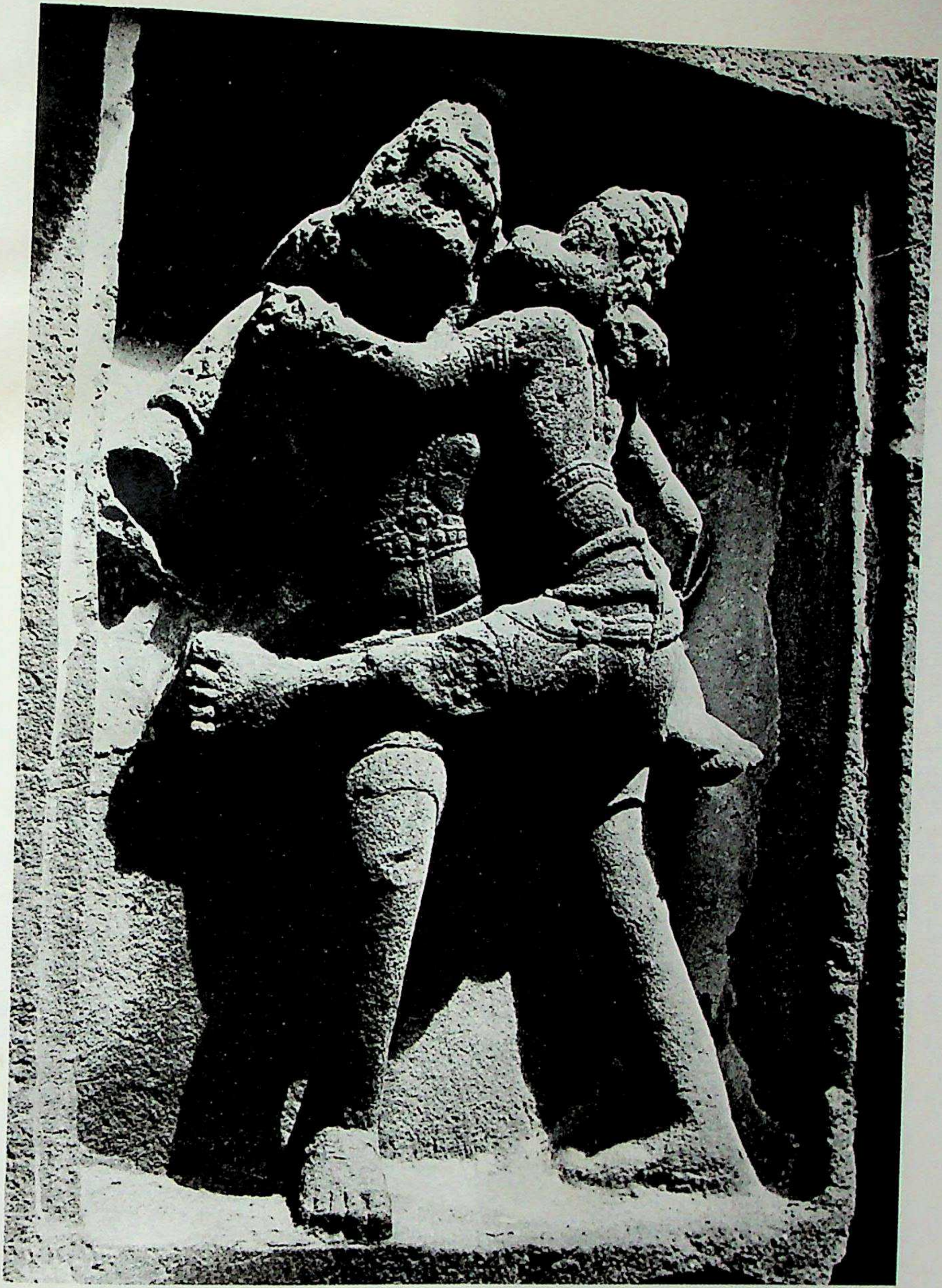
VIŚṆU, Lucknow Museum; 7th cent. A.D.



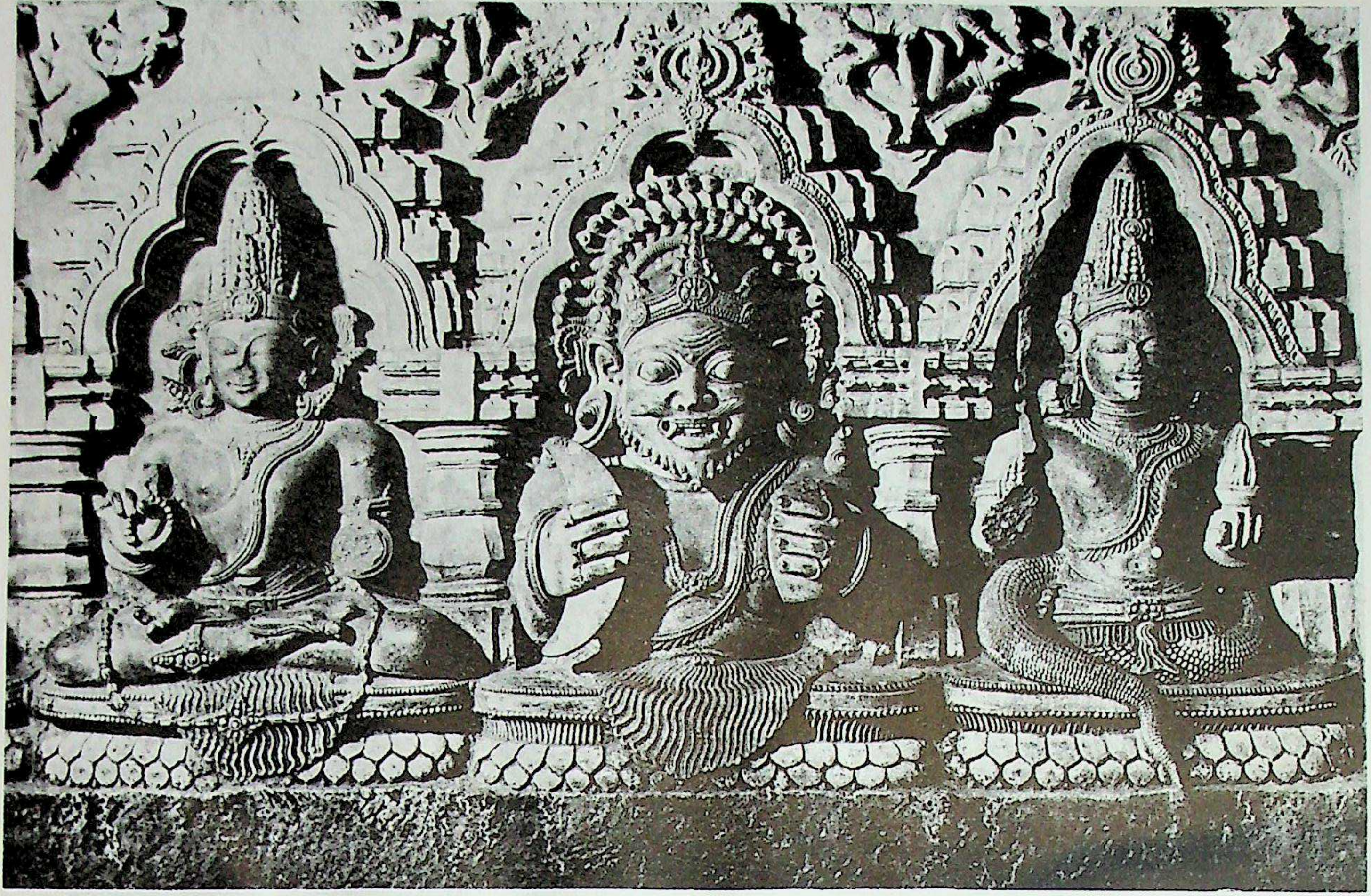
KṚṢṆA as Govardhanadhari; Halebid; 12th cent. A.D.



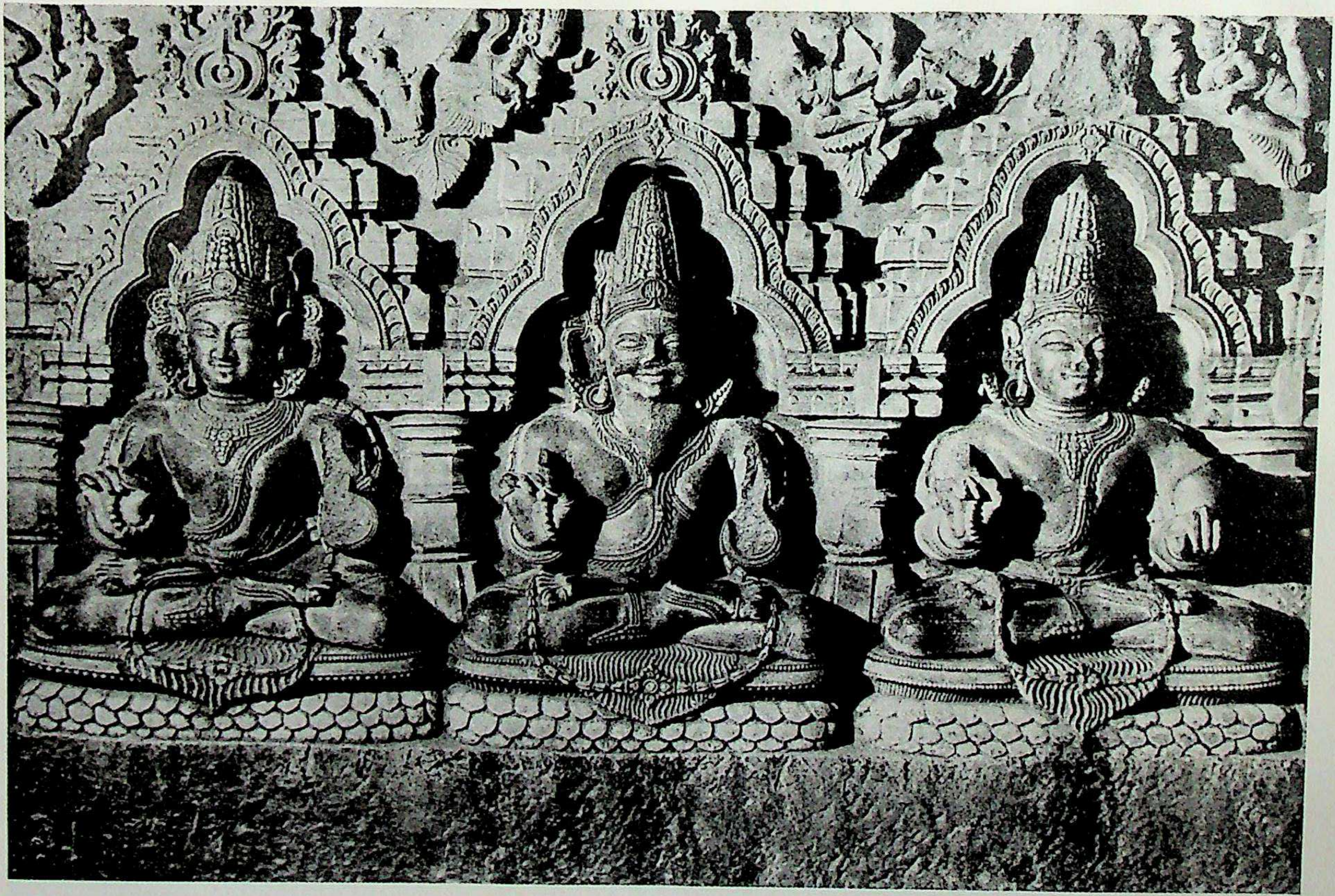
AHALYĀ Uddhar, Deogarh; C. 6th cent. A.D.



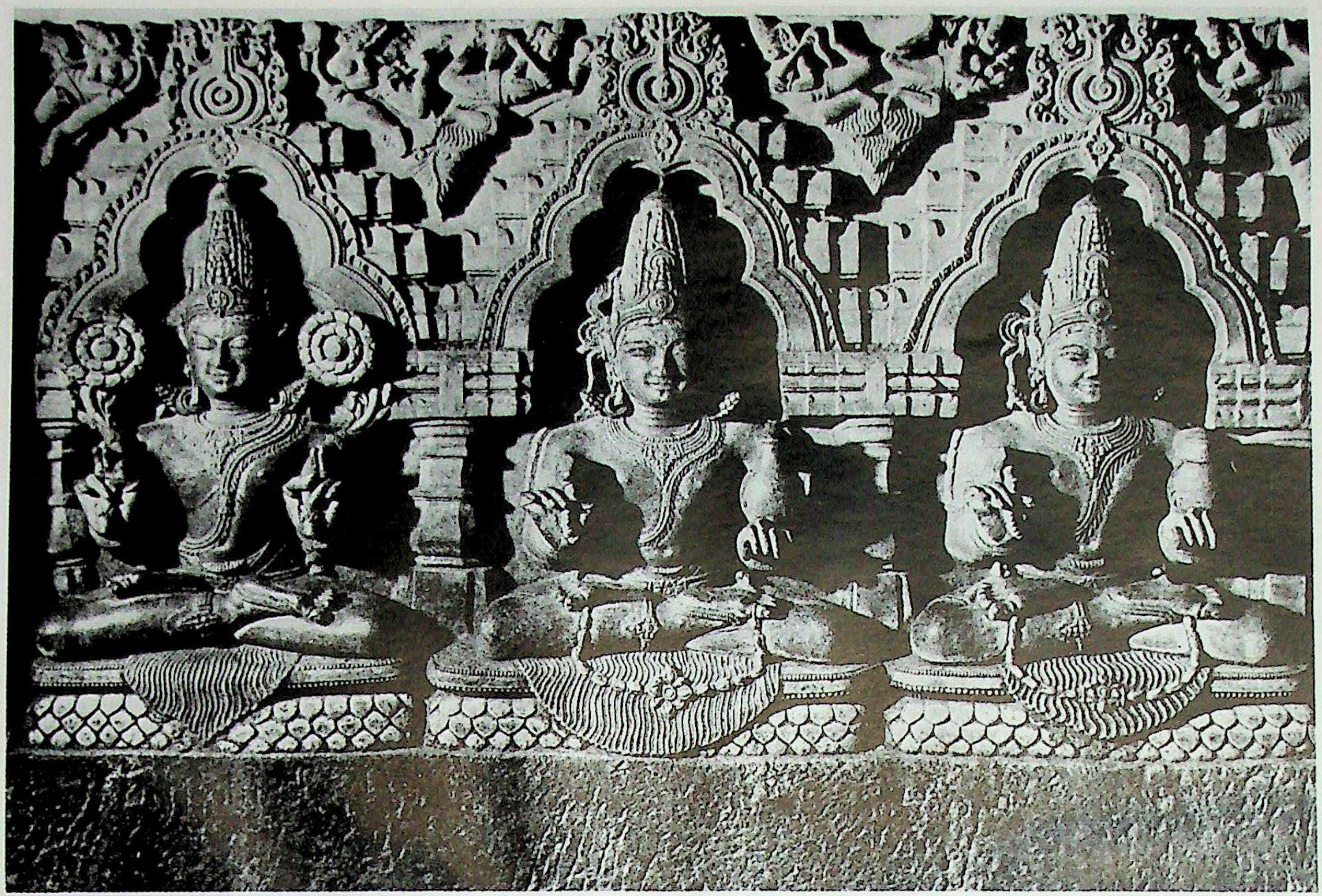
BĀLI-SUGRIVA, Kailash Temple, Ellora; 8th cent. A.D.



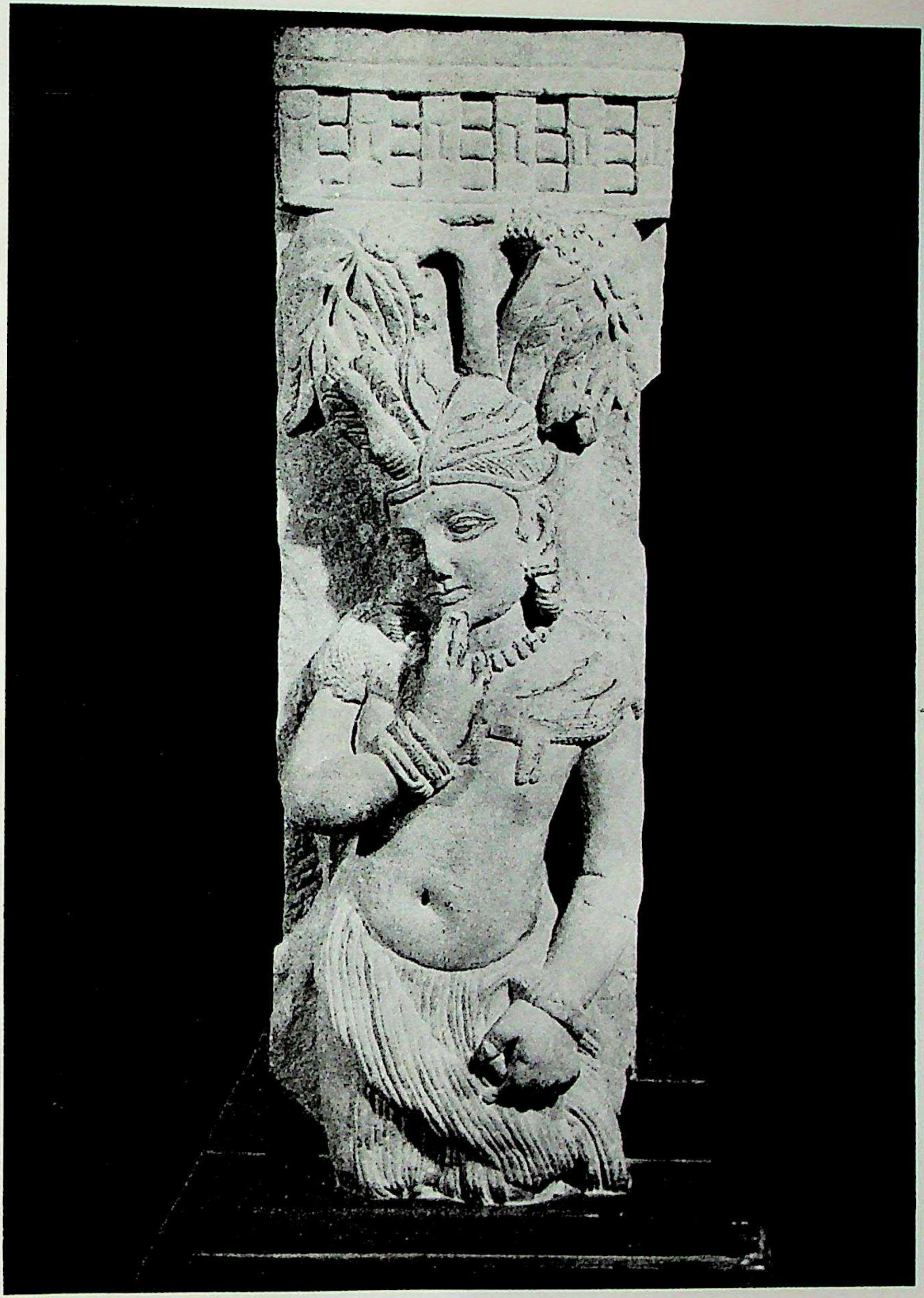
SHANI, RAHU, KEṬU, Konark; Navagraha panel; 13th cent. A.D.



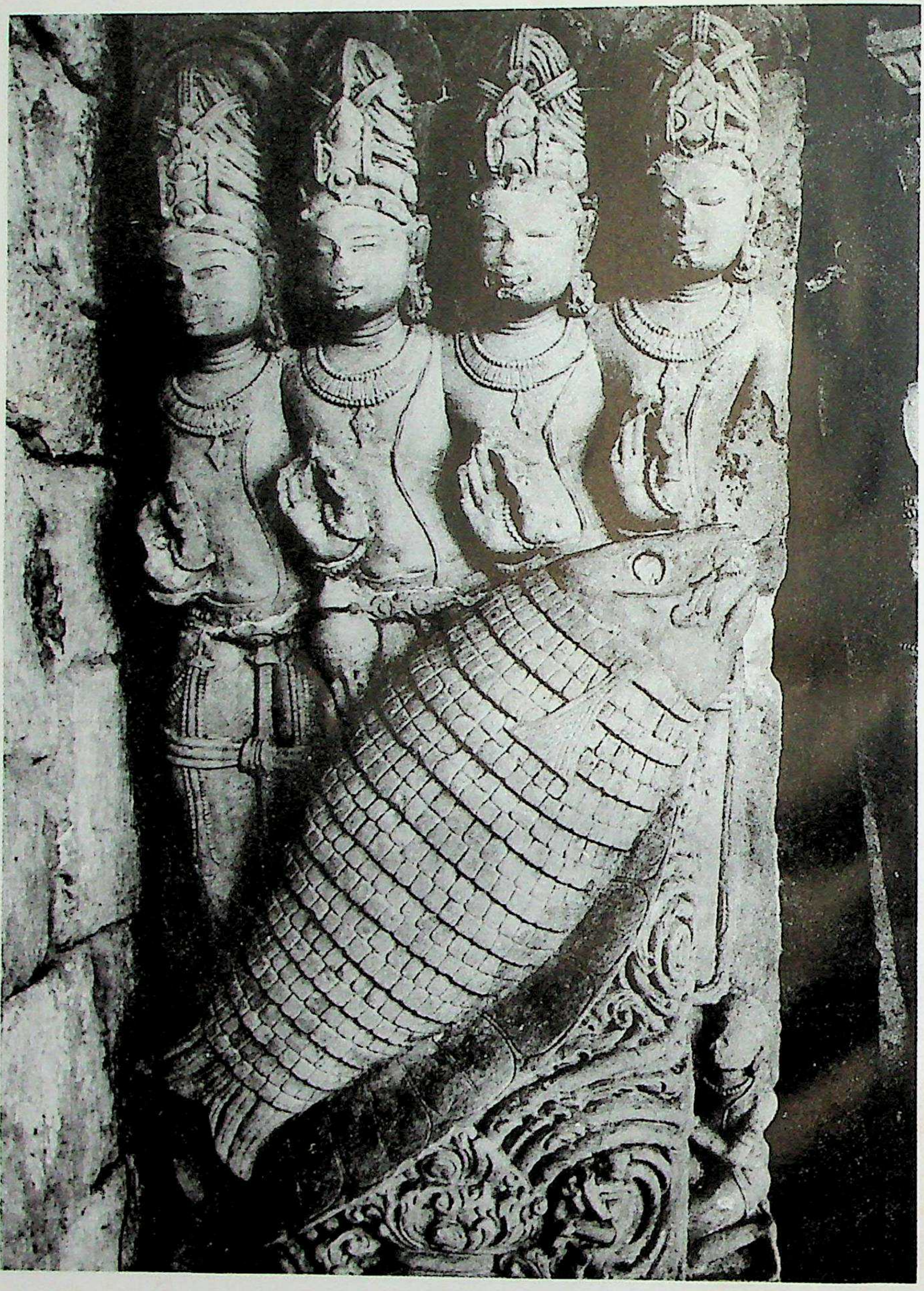
BUḌHA, BṚHASPAṬI, SHUKRA; Navagraha panel, Konark; 13th cent. A.D.



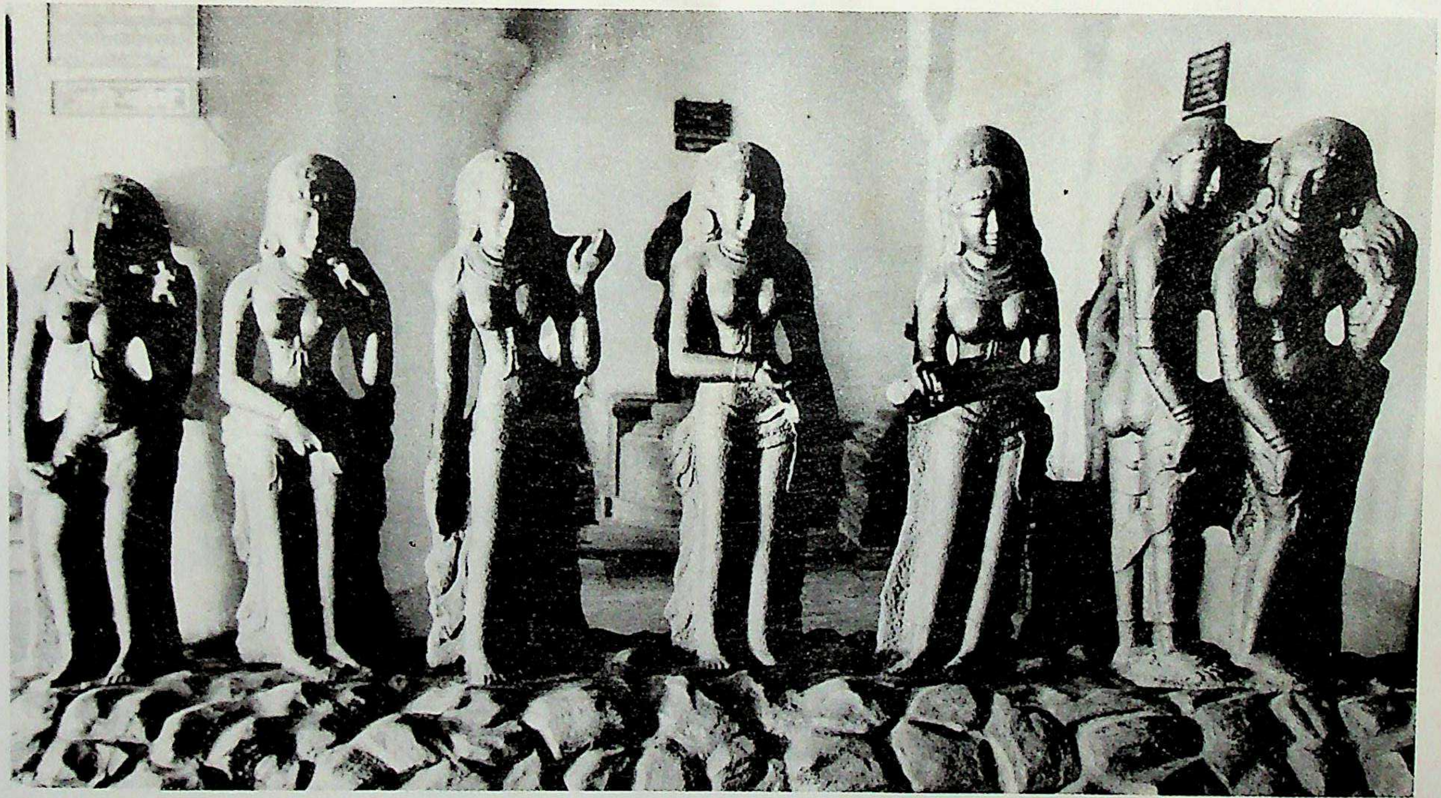
SURYA, SOMA, MAṄGAL; Navagraha panel; Konark; 13th cent. A.D.



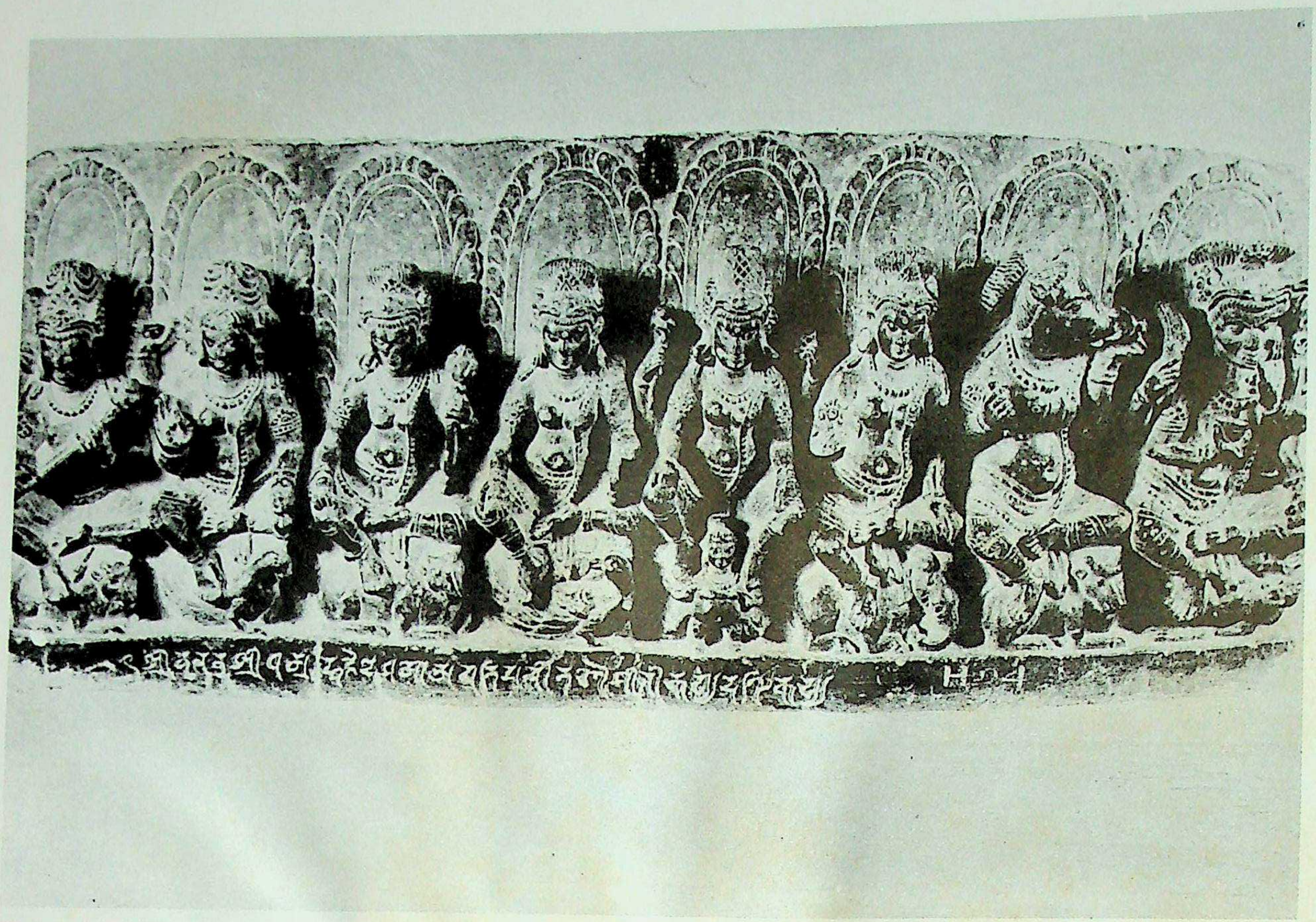
ṚŚYA-SHRIṄGA, Mathura Museum; 1st-2nd cent. A.D.



MAṬSYA AVAṬĀR, Garhwal; 9th cent. A.D.



Wives of the SAPṬAṚṠIS, Tanjore.



SAPṬAMAṬRIKAS from Nalanda; Lucknow Museum, 9th cent. A.D.

State Museum Library
Lucknow

Forthcoming

BY THE SAME AUTHOR

VISHNU AND HIS INCARNATIONS

THE ENTIRE philosophy, culture and tradition of the Hindu religion flows from the concept of the three gods Brahma the Creator, Vishnu the Preserver and Shiva the Destroyer.

Shakti M. Gupta has taken Vishnu and his incarnations as the subject of study for this treatise. The philosophy of Vaisnism, interpretation of the various symbols and ornaments of Vishnu and his attendant deities are ably described and interpreted in a simple and easy language. The book deals with not only the major incarnations but also with the lesser known ones like Mohini, Dattatreya, Pradyumna, etc. The myths connected with the various incarnations add to the interest of the book which has been illustrated by photographs from Indian temple sculpture.